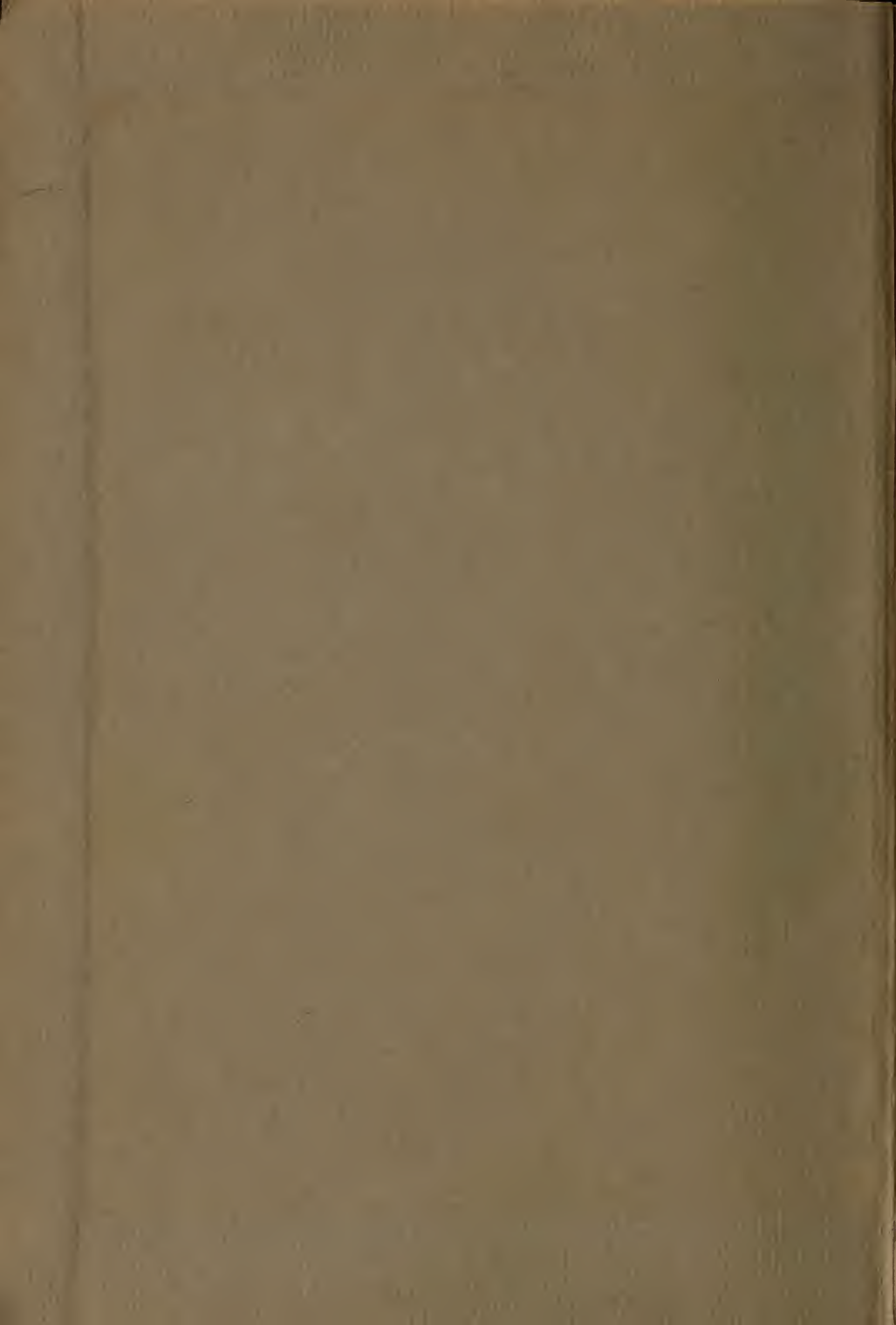






the Chaplain



Triumph Through Tragedy
By *G. Leonard Newbert*



Laurast—A Challenge to the Chaplaincy
By *Gene Phillips*



Man Was Made for Eternity
By *A. Ray Appelquist*



Mental Health Through Religious Drama
By *Gary Bousman*



The Lord's Anointed
By *Duncan N. Naylor*

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APRIL 1965

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

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BACK COVER: The Bay as seen through Monterey Cypress Trees in Sutro Heights Park, San Francisco, Calif. Credit Eastern Photo Service.

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*All scripture quotations, unless otherwise designated,
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Editorial

Considerations on Constitutionality

I have before me the *American University Law Review*, Vol. 14, No. 1, December 1964. In this issue Professor Klaus J. Herrmann of American University's School of Government and Public Administration, writes a very competent and perceptive essay under the title "Some Considerations on the Constitutionality of the United States Military Chaplaincy." *

Members of the General Commission and many others have received reprints of this article. I recommend it as the best short piece I have seen on this subject, notwithstanding my disagreement with the material in a few instances, and particularly the "tentative solution" as advanced in the conclusion.

Let me lift up a few points that gave me pause in the first reading of this very fair blend of chaplaincy history and criticism.

CONTROL

In the second paragraph of his introduction (p. 24), Dr. Herrmann describes the status of a chaplain as evidence of a commingling of church and state. This dualism is present but it is too strong to state that the chaplain is "responsible only to the state through the state's military organization." The point may seem over fine to many but the immediacy and necessity of military control over all officers does not include the ecclesiastical control of chaplains. As military officers chaplains must answer to the state. As clergymen they answer to the ordaining authority from which they received the credentials to function as ministers of religion.

RELIGIOUS LIBERTY

I will pass quickly over Dr. Herrmann's observations on the historical development of the chaplaincy. He reminds us that in

*This entire essay will appear in the June issue of *The Chaplain*.

the Mexican War two Roman Catholic chaplains were assigned to minister to their co-religionists for political as well as religious reasons. He mentions also the Act of 17 July 1862 that permitted any ordained minister rather than only Christians to serve as chaplains (p. 26). These reminders make us a bit uncomfortable since they seem alien to the professed religious liberty of our day. In the matter of freedom of worship Dr. Herrmann doubts that compulsory chapel attendance in the military "could stand the test of constitutionality" (p. 35).

RESTRICTED ASSIGNMENTS

The "tentative conclusion" to which I referred earlier is a suggestion advanced by others in one form or another that the government should provide chaplains only where military personnel are in situations isolated from civilian religious ministries (p. 37).

In theory this might seem to offer help in the church-state dilemma but I share the conviction of almost all chaplains and chaplaincy executives that such a proposal is not feasible. It is not a live option in the face of the administrative and personnel problems it would generate.

Under such restricted assignments chaplains would move only between sea duty, overseas billets, and hardship posts. No responsible family man would elect to impose such an unreasonable burden on his dependents for a whole career of military service.

The unitary character of the present religious program in the Armed Forces permits necessary standards and supervision to be effective throughout the whole establishment. Under the proposal this would be replaced by two systems of religious care for military personnel, one for those in isolated or emergency assignments and another for personnel posted to more or less favorably situated installations in the United States. The later of these two apparently would be largely an effort to make use of civilian resources and religious opportunities near each base. Certainly this would require a whole new set of relationships with religious groups in each community. Experience indicates that the results of such liaison would be very uneven. Large numbers of military personnel worship regularly in civilian communities but it also is well known that many servicemen feel strange and even unwelcome in some of the churches adjacent to military bases. Such personnel cannot be neglected. These people also are within the government's general obligation to make provision for pastoral care and an opportunity to worship in the military, the church-state dilemma notwithstanding.

—A.R.A.



The USS *Thresher* (SSN593) about 45° off the bow.

Triumph Through Tragedy

By C. Leonard Newbert

THE dark curtain of night was drawing swiftly over a blushing sky of red—the day was far spent. Today had been a day of tragedy and tomorrow would be a day of sorrow. Aboard the *Thresher* one hundred and twenty-nine courageous men had answered their call to duty—they had braved the depths of the sea. Now the hand of fate had dealt them a mysterious rendezvous with eternity. Where was there design or

purpose? How could the sad news bring again inspiration for triumphant living for one hundred and eighty-three children and others yet unborn? Where were the widows to gain new strength to conquer untrodden paths alone?

Almost immediately out of the haze and gloom roared a symbol of concern—a UP-23. This dark gray Navy plane with its markings for battle was not in search of a hidden



The Honorable Kenneth Belieu, Undersecretary of the Navy (Asst. Secy. at the time of this service), at the Memorial Services, held on the Mall at the Portsmouth Naval Shipyard, Portsmouth, N.H., on April 15, 1963, for those lost in the USS *Thresher* (SSN593). The Secretary's party included Admiral Smedberg, BUPERS; Admiral Galatin, Director, Special Projects; Admiral Moore, Deputy BUSHIPS; CDR J. H. Nicholson, Sub Warfare Desk; CDR W. McHenry, special asst. to SECNAV; Mrs. Donald M. Kuester, widow of one of the men, and her brother, Mr. Robertson.

enemy but was fulfilling the heartfelt sorrow of a compassionate people. This day was May 30, 1963. Aboard this plane was Governor John Reed of Maine who expressed the sympathy of America by dropping a floral tribute and a welded sculpture into the Atlantic Ocean. Accompanying Governor Reed was Lieutenant McCool who represented the Commander Submarine Force Atlantic Fleet. He expressed the sentiments of the world by dropping two wreaths. The first wreath

was purchased by the Washington-Lafayette Friendship Society of Paris, France, and the second was purchased with money sent by a German boy who had lost his father aboard a German submarine in World War II. He wrote, "With the sinking of the U.S. submarine *Thresher*, the free world has lost 129 men who were brave soldiers and scientists. These men have died for the whole free world and for all people who love freedom and independence. . . ." In his letter he

To those who live on comes the challenge to be worthy of the complete sacrifice of the heroic dead of the U.S.S. *Thresher*

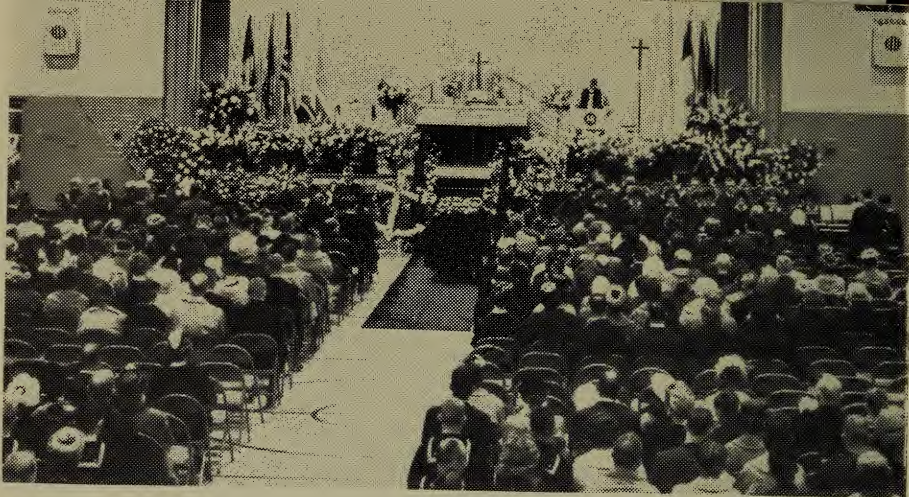
had enclosed a German treasury note (value of \$2.50) which was spent on the wreath.

It was fitting that this memorial flight should be flown by Fleet Air Wing Three because craft from the five squadrons assigned to FAW/3 had flown a total of 123 hours in search of the missing *Thresher*. This was but a prelude to the heart-throbs of the sympathetic world. Children and mothers the world over mourned the fate of the *Thresher*, as though its victims had been their own loved ones. A typical letter came from two children who wrote: "We told our parents that rather than to receive Easter gifts we would send the money to the surviving children of the brave *Thresher* submarine crew for their scholarship fund." Contributions such as these have swelled the *Thresher* Fund to over \$150,000 but it is still far short of the \$500,000 goal! News media have adopted the benevolent spirit of compassion and have volunteered their services to publish to the world that "Triumph can come through Tragedy!" Such a philosophy may, in a small way, take some of the coldness out of the purpose in spite of the fact that a logical reason may never be fully understood.

Rear Admiral B. A. Clarey, USN, Commander Submarine Force, Pearl Harbor, Hawaii, expressed the thanks of every patriotic American

when he said, "As we remember these heroic dead, let us also remember why they died. They died while making their contribution to our freedom. Although she was not lost to enemy action *Thresher* was defending her country as surely as did her namesake which sailed the Pacific during World War II. This remarkable new ship, young as the life of a ship is measured, embodied all the latest advances of the shipbuilder's art. These very advances made her a vital part of the country's defenses as we strive to stay ahead of those who would take our way of life from us. Their selfless sacrifice was in keeping with the highest traditions of the brave men who have gone before in our country's Navy. They have done their part. Let us not, through ignorance, neglect, or fear, fail to do *our* part."

The U.S. Navy has proved the validity of Admiral Clarey's statements. The logs of many ships and the sweat on many brows guarantee the traditional faith of the American Navy. Weeks slipped into months and still the Navy searched tirelessly through the summer and into autumn. Through fog and storm the ships of the fleet circled ever wider in their combing of the uncharted depths. There were more dives and more disappointments. Was the mighty fleet which had conquered all its foes in history now to be defeated? Would the



The Rt. Rev. Henry Knox Sherrill, retired Bishop of the Protestant Episcopal Church and former President of the World Council of Churches, delivering the memorial address at the Protestant Memorial Services held on April 17, 1963, at the Portsmouth Naval Shipyard, Portsmouth, N.H., for those who went down with the USS *Thresher* (SSN593).

unknown resting place of these heroic dead forever go unmarked? Also, what was to prevent a similar recurrence of the tragedy if the secret of the *Thresher's* fate should be filed, unsolved?

Finally, late in August of 1963, the bathyscaphe *Trieste*, piloted by LCDR Donald Keach, USN, retrieved from the ocean floor over 8,400 feet below the surface, a twisted brass pipe bearing the evidence "593 boat." Thousands of underwater pictures revealed the wreckage to be scattered over a quarter of a mile. The *Thresher* was found!

TO the widows of these heroic men, each new day brings a challenge to be both a mother and a father. Many of them are living ex-

amples of fresh hope and renewed faith. Time marches uninterrupted into eternity! Some of these mothers have expressed the desire to share their formula of revitalized living with others. One mother wrote, "It is difficult for me to explain the wonderful enfoldment of love that has come to me and certainly to the men of the *Thresher* from the whole world. One thing I am certain of is that it is not only we who are directly involved in the *Thresher* tragedy who suffer loss. I have seen it in the eyes of hundreds that I had thought were strangers. Never before have I felt so irrevocably bound to so many, nor such a sense of obligation to them."

The administrators of the *Thresher* Fund have shown an unusual degree of good judgment. Aid

For those who would like to contribute to the special fund, checks may be sent to

USS *Thresher* Fund
c/o Old Colony Trust Co.
P.O. Box 850
Boston 3, Mass.

for education has been approved for two young widows. These administrators recognized that if these mothers have a better future, their children will be the beneficiaries. These two widows are living with their children in mobile homes and are preparing for future teaching assignments. One aspect of their unique planning is that they have arranged their classes alternately so that they can care for each other's children themselves. One of these young mothers recently wrote, "Faith in God also helped me. At first I prayed for my husband's return. I felt confident that he would hear my prayers. When he didn't, with the help of the chaplains I came to the realization that death, or eternal rest, is what we all are striving for. My husband reached his goal. They also showed me that my life was valuable and that I should make the best of it. I decided to make myself useful but first I need my education to do that. Faith in my husband has also helped me. I am trying to be the kind of mother he would want for his child. He also hoped some day

we would find it possible for me to go to college. I started while we were married but had to stop because of a temporary transfer. I am trying to do all the things he would want me to do."

The second *Thresher* widow who lives next door and who also attends the same college and shares in caring for their children on the co-operative plan writes, "I am filled with pride when I think of the noble and devoted way my husband spent his life serving our country. How lucky he was to die doing the work he loved best. Few of us are granted that privilege. I am also grateful for the honor of being a Navy wife. Certainly Navy wives are serving their country just as honorably as their husbands. Of course, Tim and Randy are the biggest challenge I have. Here is my chance to continue displaying my love for Roger. I must successfully raise our sons to be first-class citizens in God's kingdom and in our country which their Daddy died for. I must help them acquire the patriotism and devotion their father had for our country. It is Roger's aspirations which inspire me continually to push ahead and the main aspect right now is to educate myself so that I can be a worthy citizen and perhaps make a contribution to this great country of ours. Roger was interested in oceanography and would be pleased with the acceleration in discoveries which the *Thresher* has brought

(Continued on page 14)

Ecumenism in Vietnam

The Army points the way

I'M a Catholic priest, Army-type with Boston accent, stationed in the Mekong Delta of Vietnam. My fine friend is Chaplain Frank Deese, Southern Baptist. Our commander, the Senior Advisor of IV Corps is Colonel Sammie Homan. By his arrangement, Frank and I travel by helicopter, otter, and caribou to give religious coverage as a team.

Following the old tradition of circuit riders, we climb down from the aircraft, swallowing to clear our ears, to a dusty Special Forces camp on the Cambodian border or a muddy outpost beside a canal emptying into the Gulf of Siam. The troops hear our craft and say: "The chaplains are coming. Which are you going to, mass or services?"

My only complaint is that months of proximity in "choppers" are giving me a North Carolina accent. However, Frank sometimes sounds like he comes from Boston.

On Sunday, we reach the five

major areas of American troop concentration by caribou. During the week we touch places from the Mekong River to the South China Sea by other types of aircraft. Mass and confession for Catholics, the Word of God and communion for Protestants, give our soldiers a flavor of familiar things as they work on the rice-paddied, watery Delta and strive to grasp their God.

I came here from the 82nd Airborne Division at Fort Bragg. Chaplain Deese came from the 2nd Infantry Division at Fort Benning. Because of our experience in field maneuvers, we both felt that chaplains, Protestant and Catholic, should function as a team, physically identified.

The advantages? To be practical, it saves the Army time and gas, especially in a maneuver or war involving troops who are dispersed over a wide area. From the ideological point of view, it is becoming



Three chaplains experimenting with ecumenism in Vietnam: L-R, Chaplain (Lt Col) John T. Calter; Chaplain (Col) Sammie Homan, Senior Advisor of IV Corps; Chaplain (Maj) Frank Deese. Name of person boarding plane is unknown.

more and more important to present a united front. As a result of this united front, those who believe in the dignity of a human person created in the image and likeness of a living God will easily find support from others who believe likewise in God the Creator.

The united front can be fruitful in many ways. Frank Deese spoke to an officer who came to his service for the first time and said with a grin, "The Catholic padre told me I was missing something."

And one of our sergeants said, after Sunday Mass, "Sorry I was late. I forgot it was Sunday until I saw your buddy, Chaplain Deese, in the messhall and he reminded me."

In our day, many words are spoken on the subject of ecumenism. However, the trooper we met the other day wanted the full ecumeni-

cal treatment. He said, "Chaplains, I've got problems about what I believe. I've been arguing with the other guys, and I want to talk to both of you—both of you at the same time."

This trooper did not care which chaplain had more halos.

Yesterday we stood on the airstrip at Vi Thanh waiting for the plane to pick us up. Frank said, "After Vietnam, the padre and I are going to start a new religion." Six American heads turned his way and twelve eyes held question marks.

"I even have a name for this new religion," he continued, "and Baptists who join it should be satisfied."

"What's the name going to be, Chaplain Deese?"

"Babcats," said my friend Frank.

END

Roman Soldiers Cast a Shadow

AN ex-GI was filling out an application for employment and one of the questions was, "How long had your recent employer been in business?" The fellow jotted down, "Since 1776." This is not at all off the mark when we think of Uncle Sam's business, but it is much too late for the military system in general.

The "military way" of doing things has been around for a much longer time: Military forces have been used effectively since Abraham organized his violent vigilante group and went against the kings of the vale to rescue the Lot family (Gen. 14:1-16).

The military machine reached its earliest apex of modern proportions under Alexander the Great; in later years only improved weapons were added. As in every other feature of modern civilization, behind it stands a "smiling Greek."

The Army of the Empire of Rome was based on the Greek predecessors to a large extent, but it was in

the Roman Empire that the military machine reached maximum development.

The similarity of the Roman legions to present-day military practices is astounding. The Roman Empire stretched from the walls of Antoninus, a small distance from the modern cities of Edinburgh and Glasgow, to the River Euphrates. Of course it had precise limits, measuring not much over 5,000 miles through its widest point. There were definite frontier boundaries to be maintained and this was one of the responsibilities of the Roman Army.

This brought the crack Roman Army into conflict with the wily Parthians (they occupied a territory which now contains the modern state of Persia, or Iran). For Parthian raiders came over the border as often as they dared. More times than not they fled before the police action of the Roman Army, and thus were limited to the over-the-shoulder arrow, from which we

get the term: the "Parthian shot." The Roman Army was mobile.

The highways of Rome spread out from the Roman Forum at the center of the city and extended to the far reaches of the Empire. Gibbon tells of the "posts" every five or six miles, which quartered no less than forty horses. The highways were, of course, of the most excellent quality. The highways, the posts, and especially the horses made possible a speedy system of transportation which permitted travelers to make up to one hundred miles a day. It was much like the pony express system of the "Old West" in America, except that the Romans had roads—a big difference. The Roman system could transport many goods, or messages at volume and at speed.

So efficient was the Roman system that it took at most only about fifty days to cross the Empire. Troops were deployed, in a form of ancient TDY, across the Empire to quell uprisings, to handle intruders and military adventurers from across the borders. The early Roman Army was mobile and accustomed to the swift "composite strike." A. C. Bouquet in *Everyday Life in New Testament Times* said, "Roman army camps were so wonderfully organized that disciplined troops could lay them out very quickly and have all the necessary departments working in a few hours' time."

One of the outcomes of this deployment system was, oddly enough,

the newspaper, or at least an early idea of the modern newspaper. For over the roads and the relay system came orders, communications, situation briefings, and daily information to the general officers and those of similar high rank. These communications were called the *Acta Diurna*, and as time went on they became longer and more elaborate with news of affairs and politics in Rome.

Ordinarily the term of legal service in the Roman Army was twenty years. "Regulars" and general officers and centurions—the backbone of the service—were kept longer than twenty years. Of course, if one of the generals made emperor, he was in for life.

Centurions were taken from the enlisted ranks. They were carefully appointed by the consul, with the advice of the military tribune on the grounds of merit. They were not devil-may-care warriors as much as they were gifted with steady leadership. One Roman writer described them as steadfast men. . . . their courage rather deep and not superficial, not hasty in battle, but if hard pressed always ready to stand firm and die in defense of their post." The centurion, in short, was a man of character and sincerity. Some have likened them to NCO's of the modern day, or we might think of them as the "warrant officers," somewhere between enlisted men and officers.

Centurions were transferred from cohort to cohort and even from

legion to legion. (Or as we would say, from command to command.) There were fifty different kinds of centurions and they were numerous. At the highest level some of them were allowed to take part in the councils of war. The term "centurion" appears seven times in the New Testament.

Recruitment in the Roman forces was made by enlistment of local volunteers. As far as pay, it was less than a dollar a day, and was merely for expenses, equipment, and ordinary luxuries. It is difficult to scale out the expenses of the Roman soldier in comparison with today. One thing we must remember is that Roman soldiers did not have to purchase shaving cream. They used a razor and plain water. They were part of a real tough army, but we can say that they were clean-shaven at all times. If the beard got "ahead" of you, water was not too effective and one had to carve it down to scratch. Obviously, similarities to the present day are not complete.

Our English word "salary," say reliable etymologists, comes from the Latin word for salt-money, *salarium*. One way of looking at it is the soldiers "sweat" for their money. The serious rise in the cost of living, by the way, toward the end of the New Testament period was reflected in a pay increase from 223 to 300 denarii a day.

How the emperor ascertained the "cost-of-living index" we do not know.

The Roman soldier was not paid for official leave, but there was a retirement gratuity after twenty years' service. In many cases, along with the lump sum, the retiring soldier was given a parcel of ground either in Italy or in one of the frontier provinces near the boundary of the Empire. This plot was his to develop; "retired" people lived in groups and colonies, much as they do in the States today. They as retired personnel had a part in the reserve forces which protected the area, helped buttress the area culturally for the Empire, and in case of emergency were subject to "recall."

These colonies, composed of retired soldiers in part or in the main, not only served the nation by location, but were highly respected as exemplary centers. After all, who else could appreciate Roman organization with equal appreciation, and who could best reminisce about those days in "basic" on the Tiber or down near the "heel of the boot"?

Caesarea and Caesarea Philippi in Palestine were two of these "retirement towns." The people were actively employed, and those who liked the sea would choose Caesarea. Those who liked the mountains would go to Caesarea Philippi.

Augustus Julius, the first Caesar of the Roman Empire, introduced an army medical service which continued through the years. (He had discovered that more soldiers die of wounds than died in direct battle.

At that early day the study of statistics had a bearing on policy.) Every legion had its own medic. There were assistant surgeons and hospitals at the garrison level. The full-fledged "doctors" received double pay.

The Roman Army set a pattern that was to remain for many long years. At that time base operations did not envision sleek aircraft, but there were sleek mules everywhere and they were strong on horses.

Now, as you might have suspected, horses and mules had infirmaries; there were veterinary surgeons at that early date. Doubtless, as you can imagine, when the beef shipment was brought down from the mountains on iced carts, there must have been a veterinarian on hand to inspect the meat.

There was a wide spectrum of specialization in the Roman Army. We can safely say that this existed, formally or informally, in a "classification code." We have already mentioned the different kinds of centurions. There were fifty. Add with this the *tesserarii* who looked after the rations, the *curators fisci* who were the paymasters, the *medici* and the *questionarii* who dealt with crimes and orderly room details, and you have only begun. The *cornicularii* were adjutants. The list could be prolonged, but we should mention the three classes of persons who conducted religious services: the *candidati*, the *haruspices* and *victimarii*. Did this represent supervisory and command levels? Of one

thing we are sure. The Romans used names rather than numbers, because they did not have the Arabic system. After all, who would want to be called a VIIIIXIIIIV or a VIII, IX, II, IV in the classification code? How would you respond?

From all this you can understand why the new recruit in 1965 is told by a learned comrade, "The system is too old, you can't fight it!" But we can go back to ancient history and glean a rich harvest of significant facts.

Gibbon points out in *The Decline and Fall of the Roman Empire* that the impact of early Christianity revolutionized the ancient world. That the church should influence the world or the military of the world should not at all be a surprising fact.

Oddly enough, the Roman soldier influenced the early church.

A. J. Toynbee, in *A Study of History* (Oxford University Press) writes of the influence of the Roman military on the development of Christianity:

The Christian initiation-rite of baptism is equated by Saint Cyprian with the military oath (sacramentum) required of the recruit in enrollment in the Roman Army. Once enrolled, the Christian soldier must wage his warfare "in accordance with the regulation. He must eschew the unpardonable crime of desertion, and likewise the grave misdemeanor of 'dereliction of duty'." "The pay of delinquency is death" is Tertullian's adaptation to military language of the phrase in Saint

Paul's epistle to the Romans which appears as "the wages of sin" in the Authorized Version.

The ritual and moral obligations of the Christian life are equated by Tertullian with military "fatigues." In his terminology a fast is a stint of sentry-go, and the yoke which is easy, in the language of the Gospel . . . is "the Lord's light pack." Moreover, the Christian soldier's faithful service is recompensed, on discharge, with "God's gratuity"; and, short of receiving a gratuity, the soldier can look forward to drawing rations as long as he gives satisfaction. The cross is the military standard and Christ the Commander in chief (Imperator). In fact, Baring-Gould's "Onward, Christian Soldiers" and General Booth's Salvation Army draw in word and deed a parallel which originally suggested such a comparison was the non-Christian army which the Roman Empire had created and maintained for very different purposes.

The olive-drab of the old soldiers of Rome have only faded slightly. Old soldiers never die.

If you carefully examine the stages of history you will discover that some of the old Roman soldiers even had sea duty as assigned escorts to prisoners! And there are those of us who maintain, though in this case we do not know, that the mountain corps of those long past days, the dwellers on high who guarded the mountain passes where eagles protected nature's sanctuary, were clothed in garb of bluest hue. If not, they should have been. END

Triumph Through Tragedy

(Continued from page 7)

about. I hope to be able to lay a basis for oceanography in my education so that I can perhaps pursue this study. I think that if people will appreciate each day of their life and fill it with love and meaning, when tragedy does strike it can be faced with strength. The *Thresher's* loss has made me realize how much work there is to be done in our country in the education of our people and instilling a feeling of patriotism. I don't have time to feel sorry for myself, nor do I have cause. I have no regrets about the past, but I have much work to do in the future."

These widows and scores of others like them, with one hundred and ninety-four children (eleven of which were born after the tragedy) are the triumphant heroines who are walking in their husbands' footsteps. From the murky depths has come a silent strength to tug at the heartstrings of the world. The late President John F. Kennedy said of the *Thresher* heroes, "The future of our country will always be sure when there are men such as these to give their lives to preserve it." These brave wives and mothers are proving to the world that there can be "Triumph Through Tragedy."

END



PREACHING CLINIC

JAMES T.
CLELAND

Aye, There's the Rub-ric

HAVE you ever been introduced to a rubric? If so, are you resolved to forego its company, for ever and ever, world without end? If not, would you recognize one when you saw it? Before you read any further, you might as well know that this is going to be a rubrical article. At the present moment, I am acutely rubric-conscious, because I am in the midst of correcting forty student papers on "An Order of Worship" (Duke Divinity School: C.W. 40—3 hours' credit). It was stipulated that the budding liturgist insert, in the appropriate places, clear, apposite, necessary rubrics. They did. When the rubrics were good, they were very good; when they were bad, they were—confusing.

A rubric is defined as a direction

or rule prescribing the performance of divine worship or liturgical action; or, more simply, a rubric is a formally authorized direction governing the conduct of worship. Rubrics are imbedded in the printed (mimeographed) order of the service "to direct what is to be done, what may be done, and how it may or shall be done" (Strodach: *A Manual on Worship*, p. 201). Moreover, "They are either definitely directive,—'shall'; or permissive,—'may'." "*Here, all standing up, the Minister shall say . . .*"; "*NOTE, That the General Thanksgiving may be said by the Congregation with the Minister.*"

"Rubric" is derived from the Latin adjective *ruber*, meaning "red." The reason for this is that, in ancient manuscripts, red ink was

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used to denote the marking of divisions of subjects. When printing was invented this ruddy practice was continued. In church service books, directions are still indicated in red. Where financial stringency demands the use of but one ink, black, then the directions, the darkened rubrics, are printed in italics.

Rubrics today, then, are printed, liturgical guides to facilitate the proper, dignified ongoing of the public worship of God. They are part and parcel of the orders of worship in the consciously liturgical churches. They are even more essential in interdenominational services, the kind you folk are compelled to conduct, occasionally if not regularly. There seem to be but two ways to avoid rubrics: either, the minister speaks the liturgical directions (oral rubrics); or, the service ambles along, often lapsing from corporate worship into a spasmodic compound of participation and spectatoritis for the man in the pew.

Well stated rubrics help strangers to participate with confidence. Bad rubrics, or absence of any, may keep the stranger from ever returning to worship, unless the preaching, or the prayers, or the music is of an unusual efficacy and attractiveness. When you prepare the rubrics, think of the stranger. Courtesy prevents your ushers from seating a stranger in the front pew. Why? Because he has no one in front of him to copy. An exciting Bishop of

the Episcopal Church told me of an inordinately "high" service he once attended when he was a lowly rector. Not being one of the participating clergy, he was placed in a front pew. He was so bamboozled and mesmerized by the continual changes of bodily position, that he decided the safest, and least obtrusive, posture was to spend the entire service on his knees.

Haven't you ever been caught between the first base of standing and the second base of kneeling? Ogden Nash describes this half-up, half-down compromise position "that resembles the paralyzed crouch of a Unitarian at an Episcopal service who thought the prayer was over when it wasn't" (*The Reader's Digest*, December, 1964, p. 81). Therefore, let there be simple but understandable rubrics to aid the stranger in our midst. And let them be fitting, proper, sound. A local church bulletin had this unforgivable stage direction: *The Affirmation of Faith (congregation seated)*. That is almost worse than remaining in repose for the national anthem.

There is a by-product to this liturgical interest in rubrics: it can provide us with homiletical primers. They may start the mind on an association of ideas which provide the raw material for our sermons. Bishop Nall was asked: "Can the altar be used as a communion table?" (*Together*, October, 1964, p. 58). He answered: "Properly speaking, a Methodist church has no altar (place of sacrifice) except

in a symbolic sense." Now, there's a sermon-starter for us! Moreover, in *The Book of Common Prayer*, to my best knowledge, the word "altar" does not appear until page 570, in "An Office of Institution of Ministers into Parishes or Churches." Until then the term has been "the Holy Table." Maybe the Episcopal Church is a Protestant denomination, after all. Massey Shepherd, in his great commentary: *The Oxford Prayer Book Commentary*, which all clergy ought to possess, writes about this change from "the Holy Table" to "altar": "In this office are used certain terms not found elsewhere in the Prayer Book, many of them reflecting the 'high church' tradition and outlook of Bishop Seabury and his fellow clergy of Connecticut: Such as 'altar' (though used here as a synonym for 'sanctuary' as well as for 'Holy Table')" (*Ibid.*, 569-574). Preach a sermon on when, if ever, the Table becomes an altar.

On board the Cunard Line there is a rubric in its service book that prayers should be said for the President of the United States, as well as for the reigning British Sovereign. Someone told me—though I cannot vouch for the truth of his assertion—that before World War II, the President was prayed for, by direction, "*only on westbound voyages*"! Marshall Aid has extended the limits of community. Is there an intimate relation between economics and ethics—and religion? A sad rubric regarding rulers is found in

The Missal of the Roman Catholic Church in the Good Friday prayer "For the Emperor." In parenthesis, and in red, is this statement "*Omitted, the Holy Roman Empire being vacant.*" Change, if not decay, in all around we see.

Should we preach a sermon, or a meditation, at the celebration of the Lord's Supper? Do you know the rubric in the Episcopal prayer book? "*Then followeth the sermon.*" This is an affirmation rather than a command; for a sermon is so assumed that the imperative mood of the verb is not necessary. Commenting on that, Massey Shepherd writes: "Despite the frequent custom in the Western Church of celebrating the Eucharist without the sermon, it is noteworthy that the Prayer Book never speaks of sermons except in connection with Holy Communion" (*Ibid.*, 71-73). Well, there's a how-do-you-do!

Let's conclude this rubrical column with two of the happiest rubrics which I have ever read. As a souvenir of our trip to Scotland last year, I was given John Doberstein's: *The Minister's Prayer Book*, a 1964 publication of some real excellence. On page 1 is Martin Luther's Orders for Morning and Evening Prayer. Here is the rubric which concludes the private or family worship of the morning: "And then shouldst thou go with joy to thy work, . . ." Doesn't that perk one up! And here is the rubric after evening prayers: "And then lie down in peace, and sleep." END

Leprosy--A Challenge to the Chaplaincy

An inspiring story of faith in action

NINETY years ago a Christian response to the deep, desperate needs of those afflicted with leprosy started a world-wide, co-operative Protestant ministry which has brought hope and healing to countless sufferers and which has stimulated medical research into the causes and alleviation of one of mankind's oldest and most baffling diseases.

In 1874 when a young Irish missionary at an American Presbyterian mission in Ambala, India, started a small interdenominational committee in Dublin, Ireland, to raise money for a few of India's leprosy sufferers, the disease was considered incurable, its victims doomed and its only treatment the solace of the Christian gospel. It was a solace welcomed eagerly and gratefully by sick people who had suffered unbelievable cruelty and persecution throughout history.

Compassion and love continued to be the basic treatment in mission leprosy homes until the scientific developments of the last two decades, in which medical missionaries played an important part. Effective drugs were discovered and made available in leprosaria throughout the world. And the development of reconstructive and plastic surgery gave promise of a new life for those with stigmatizing disabilities.

As medical missionaries put the new drugs to work and used the new techniques of surgery and physiotherapy to make new men of former outcasts, the gospel message was no longer just a solace to doomed sufferers but the motivation for a Christian witness through an effective medical service. Patients no longer came to mission hospitals to die but to be treated so they could return home. Rehabilitation has become a key word in the modern-



Former Mohammedan prince, who was cured of leprosy in a Christian hospital, now heads thriving evangelical movement in northeastern Nigeria. In many remote areas of both Africa and Asia the Christian witness of cured leprosy patients has spearheaded the establishment of indigenous churches.

day leprosy treatment program.

Today American Leprosy Missions, an outgrowth of that small committee started ninety years ago, co-operates with fifty-three denominational boards, joint mission groups and overseas national churches in a medical-evangelistic service reaching more than 100,000 patients in some five hundred hospitals, clinics, and village treatment centers in thirty-two countries. An-

nual grants of some half-million dollars go for construction and maintenance of buildings medical and surgical care, physical and occupational therapy, drugs, specialized training for medical and paramedical workers, counseling services of top leprosy specialists.

One important aspect of ALM's ministry is the support of Protestant chaplains in government hospitals, particularly in Japan, the Philip-

piners and South America. In the United States American Leprosy Missions not only played a part in the establishment of the present US Public Health Service Hospital at Carville, Louisiana, but also built the Protestant chapel there, appointed the chaplains, and until recently provided their financial support. The present chaplain, the Rev. Oscar J. Harris, who was jointly appointed in 1959 by the USPHS and ALM, recently described his duties as "more than just visiting the sick." Since only a few of the approximately three hundred patients are bedridden, his work could be compared in some respects, he said, to that of a pastor of a small community church. He shares the joys and sorrows, the hopes and aspirations of his congregation, visits in their dormitories and the nicely furnished homes and apartments provided for the married couples. He meets and counsels with relatives and friends who come to visit, discusses emotional and financial problems, and above all, does what he can to help them return to a useful life outside the hospital.

One important role outside his pastoral duties is that of participating in the numerous seminars, including the annual week-long course jointly sponsored by American Leprosy Missions and the USPHS for missionaries and others engaged in leprosy work. He acts as host to the visiting mission and church groups, arranges discussion groups and hospital tours.



Dr. Oliver W. Hasselblad, president of American Leprosy Mission, examines crippled hands of patient in South American government leprosarium.

The fact that Chaplain Harris is a member of the hospital's rehabilitation branch points up a key and future role for chaplains in other areas of the world where the rehabilitation needs are far more extensive and urgent. While attending the VIII International Congress of Leprology last year in Rio de Janeiro, Brazil, Oliver W. Hasselblad, M.D., president of American Leprosy Missions, visited a number of government leprosaria and was particularly impressed with the devotion and dedication of the Protestant chaplains. In Brazil's twelve government institutions the chaplaincy is carried on under the auspices of the Evangelical Confederation of Brazil and is financially supported by American Leprosy Missions.

"Though the quality of the Christian worship and witness was most impressive," Dr. Hasselblad said, "I believe the chaplaincy as a whole could also make a tremendous contribution by leading the way in a rehabilitation program for patients in government leprosaria. It can serve effectively as a bridge of understanding which would permit arrested cases to take up normal useful lives in the community. The patients themselves need to be stimulated and motivated, and the public needs to be educated about the facts of leprosy. Today we know that leprosy is a chronic disease of low infectivity which can be treated and arrested in most cases. It is neither a curse from God, nor a sin, nor is it unclean. A chaplaincy-sponsored educational campaign in co-operation with local churches stressing these truths and exploding the myths about leprosy would be of immeasurable help."

Leprosy is still a serious public health problem throughout the world, especially in developing countries with the least resources. Of the estimated 15,000,000 cases in the world today, less than 20 percent are under treatment. And at least 25 percent have crippling disabilities.

Today an effective Christian witness demands nothing less than a full restoration to society of the former outcast. And in this crucial field of leprosy rehabilitation, the Christian church is peculiarly fitted to create a climate of understanding.



NEW ASSOCIATE AREA DIRECTOR AMERICAN LEPROSY MISSIONS

Chaplain (Lt Col) Osborne E. Scott, USA (Ret.), has been appointed the new Associate Area Director for the American Leprosy Missions, 10521 Burbank Blvd., North Hollywood, Calif. 91601.

Chaplain Scott served twenty-three years in the Army and was in the Philippines, Korea, Japan, and Germany. He was project officer for the establishment of the first Religious Retreat House in the Far East Command. In Germany he initiated a project of family aid service to dependent families in U.S. military garrisons.

Chaplain Scott will have special responsibilities for liaison with military installations in the United States and abroad, and with seminaries and colleges.

Man Was Made for Eternity

THIS is the greatest day in the Christian calendar. It gives meaning and substance to all the others.

I believe that the resurrection was, and is, central to the Christian faith. Without it I do not believe men would have carried the gospel to the ends of the earth. There would have been no message worth carrying, nothing vital enough for a long line of ordinary men and women to live and die for in the face of the hostile pagan world.

The magnificent ethical insights of Jesus could not have come to us through the years as only a small portion of the record of a man who was grossly mistaken in his more startling pronouncements and fundamental views. The teachings of Jesus were transmitted to us not because of their inherent moral excellence but because they were part of a story in which there was the power of an endless life.

Humanity always has been in-

trigued with the idea of eternity. In spite of preoccupation with the affairs of this life, and a feeling of remoteness concerning a future existence, men find their thoughts drawn at times to what Wordsworth and others have called "intimations of immortality." Even the poor fellow who disavows that he has any such interest sometimes finds it difficult to refrain from protesting too much. The compulsion to put down the subject seems to suggest its vitality and persistence in human thought.

The consideration of the meaning of life and death has had a new dimension since our Lord came to us in resurrection authority and power. An unnumbered host of men and women have faced the experience of death in the confidence of great biblical promises that these few earthly years have meaning for human beings in terms of eternity and immortality.

When I was a growing boy, my

**This sermon was given at the Easter Sunrise Service, 1964,
at the Walter Reed Army Medical Center, Washington, D.C.**

father was a pastor in a small town in the Middle West. On one occasion he had spent the night with a dying parishioner, a respected and devout woman who had spent a long and useful life as a schoolteacher in the community. My father related to us at the breakfast table the next morning something of the final moments before the lady left this life. Since he had a calm and natural way of looking at these things, it was a moving experience to listen as he said reflectively, "Just before she slipped away a strange thing happened. She lifted her head off the pillow and said, 'Pastor, do you see the angels?' and then her head went back on the pillow and she was gone."

Incidents and experiences such as this are numerous and yet no great problem for either science or faith. One man will conclude that this may have been only the last feverish flush of conditioned expression, a pious delusion from the brain of one about to enter the great void and emptiness of eternity.

Another may choose to see this as a fleeting witness to the ineffable reception that meets the devout in the bridging moment between this life and the next. Who would be so arrogant as to argue such a matter? We do not know. Sir Thomas Browne is reported to have described our situation in this droll fashion:

"A dialogue between two infants in the womb concerning the state of this world might handsomely illustrate our ignorance of the next. . . ." All honesty requires that we admit that the evidence is beyond our reach or our competence to interpret.

Men have come into possession of enough sophistication and knowledge to rationalize the seemingly supernatural. They have gained a certain skepticism that has freed them from old fears and ancient tyrannies. Unfortunately, skepticism readily becomes a limiting attitude. The mind is fenced and conditioned against receiving knowledge or experience which must be approached by the leap of faith or daring rather than familiar rules of evidence.

If Jesus was a wise and trustworthy observer of human life and motivation, it is disturbing to read that he said of men on one occasion:

"If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead" (Luke 16:31).

The implications are devastating for the man who says he does not believe in God because the evidence is inconclusive. According to Jesus, such a man is not interested in weighing evidence. The judgment

has been predetermined by the disposition, the mind-set of the individual. Evidence has no bearing in the matter.

It is awesome that God should permit men to restrict him in the overtures that he would make toward them. However, the great fact of the resurrection was quite apart from individual human option. It was necessary in God's redemptive plan for humanity. It was not accomplished merely to offer over-riding evidence that would compel all men to recognize God in Christ whether they wished to do so or not.

Men do not come to God through coercion. If they come at all, they come by faith.

Devout Christian men have believed that the message of Easter is essential to their entire religious understanding. Indications of eternity, resurrection, and immortality permeate their experience.

James Martineau said it very well in his statement:

We do not believe in immortality because we can prove it, but we try to prove it because we cannot help believing it.

The God of biblical revelation is an eternal God, the Everlasting One, Creator and Sustainer of all life. The name of God is too grand for any lesser understanding of his character and nature. He has a father's interest in his children out of his affection for them and for their own welfare. As Arthur H. Compton is quoted as saying:

Speaking now, not as a scientist but as man to man, how can a father who loves his children choose to have them die? As long as there is in heaven a God of love, there must be for God's children everlasting life.

Seen by the devout, there are many indications that the children of an eternal God were fashioned by his design and intent to spend eternity with him. The evidence lies both within and without.

1. In the first place, there is a profound restlessness in the mind and spirit of many men that nothing in this life ultimately can satisfy. Francis Thompson witnesses to this in his poem, "The Hound of Heaven." Though the poet fled from God he recognized the One who was pursuing him and sensed the reason for the pursuit. Many a sensitive person carries as long as he lives the mark of being native to another realm. A bit of a stranger here. A pilgrim. Chesterton observed this touch of the alien in humanity as a whole and described men as

homesick in their homes
and strangers under the sun,
and they lay their heads
in a foreign land
whenever the day is done.

Man's body may be fashioned for this life, but his soaring spirit knows no such limits.

Biblical Christians see this earthly existence as only the introduction to a life that requires eternal dimensions to be comprehensible. Devout

men look for answers to the brokenness of humanity, the suffering of the innocent, the great injustices and inequities of this life. They cannot accept the opinion that the grave is the conclusion of each man's life, and that every life must remain forever incomplete and disordered with loose ends and unfinished business.

For the man who feels profoundly that these things must be faced and pondered, there is only nonsense in being told to be brave and patient and heroic about life even though it may be only an absorbing little game with no lasting significance or larger meaning. He feels like an adult who has been told to play quietly with the toys of childhood and to stop asking questions.

Christians yield to no others in their capacity to face all of life calmly and unafraid. But they know that bravado is cheap and may be used to keep a man from thinking thoughts that require exceptional bravery and real daring.

2. Secondly, although it may seem strangely contradictory, this sensitivity to another world is a character asset in practical affairs here and now. There is something about this intuition concerning a higher life which gives a man greater integrity and finer perspective for carrying heavy and demanding responsibility in this present world.

Walter James in a recent book, *The Christian and Politics*, speaks of the influence of this larger perspective by declaring that deeply held religious faith can free a man

from the

sense of strain which comes when work, career and ambitions so fill the whole of life that it contains nothing else of significance.

Then, in a sentence directly to the point, he says:

No genuinely religious man can make a total stake on matters of this world. . . .

And a few lines later, in speaking of difficult and even dangerous responsibilities that men may be called upon to assume, Mr. James says,

It is perhaps easier to be courageous . . . when your life contains something of infinitely greater importance.

This is the secret of a life that is lived on a higher plane. Every age is in dire need of men and women who will commit themselves to this longer view, this larger frame of reference in which to place the events of each little day and one small life.

St. Paul is a remarkable example of one who lived his life in the light of eternity. The Eternal God was his constant witness, observing and testifying to the probity of his conduct, the purity of his motives. And he believed that the time would come when he would stand before this God and render up a full accounting for his manner of life and the things he had accomplished.

Let it be marked well that there is a nobility and a heroic quality to this kind of living that cannot be denied.

The man who has recognized this spirit in another man's life never quite forgets it. And if it takes root in his own life he is never quite comfortable in the old patterns by which he used to live.

3. In the third place, Christians have found that there is convincing evidence of the life to come in the resurrection quality of life here and now. It carries its own confirmation and self-authentication. The biblical writers speak of it in terms of "foretaste," "first fruits" and the "earnest" or down payment, if you please, on a resurrection which will be realized fully at a later time.

In other words, not all of eternity is deferred. There is a touch of immortality here and now. It may be more noticeable in certain lives than in others, but it is genuine. It can be identified, and when it is, the heart and mind of a good man leaps at the recognition of this spiritual quality in another person's life.

Jesus had this air about him and all of his winsome humanity never obscured it. He carried the stamp of being native to a higher order, under a nobler discipline. By this he awakened in men the faith that they too were meant for such things.

Even men of firm religious conviction are prone to speak of their faith in the resurrection and immortality in restrained terms such as

"intimations," "indications," and "suggestions." This may reflect a commendable spirit of humility in the consideration of such profound matters but it does not match the high and confident manner in which biblical writers speak of the subject. Without hesitation or qualification they declare it to be factual and true. It is not a matter for speculation but rather an article of belief, an event to make known, information of the highest importance to all men. All other facts are brought into alignment with this tremendous development.

There seem to be certain appropriate situations where a ringing affirmation has stronger power to convince than a reasoned argument. McClintock, a fine scholar, once said,

No theological statement ever satisfied me half so much as the voice of Jenny Lind singing, "I Know that my Redeemer Liveth."

From the pages of Holy Scripture there comes a clear, unequivocal declaration that Jesus Christ "was declared to be the Son of God with power . . . by the resurrection from the dead!"

The startling information was first made known in a garden during the early hours of the morning. At the entrance to the tomb where Jesus' body had been laid a discovery was made and the cry went out: "Go quickly and tell his disciples that he is risen from the dead!"

When the stone was rolled away

from the entrance to that tomb a more crushing weight was lifted from the heart of humanity. The one who had thus conquered death had made a great promise and prediction: "If I live, ye too, shall live."

And again, "He that believeth in me, though he were dead, yet shall he live. And he that liveth and believeth in me shall never die."

Since that time death for devout Christians has a new significance. It has meant gain, promotion, victory, even triumph. The strenuous struggle over, the last battle fought, the final victory won.

Many have known in the passing of a Christian stalwart the same feeling as Sir Edward Burns-Jones at the funeral of Robert Browning in Westminster Abbey when he said:

I would have given something for a banner or two and much more I

would have given if a chorister had come out and rent the air with a trumpet. (W. H. Roberts)

In such a moment, when faith reaches out beyond the limits of sight, many a devout man wonders at the nature of the triumphal entry that God's valiant ones are given as they enter at last the presence of Him whom they loved and honored in their earthly service.

Faith affirms that man was made for eternal life with God.

This is the *deed* that God hath done.

This is the *day* that the Lord hath made.

Let us rejoice with all Christendom and be glad in it!

Let us pray:

Our Father, we rejoice that Christ the Lord is risen indeed. By Thy Grace, fill our lives also with resurrection power, in Jesus' name. Amen.

An Old Irish Blessing (excerpt)

And may the blessing of the earth be on you—
The great, round earth:
May you ever have a kindly greeting for them you pass
As you are going along the roads.
May the earth be soft under you when you rest upon it,
Tired at the end of the day,
And may it rest easy over you
When, at the last, you lay out under it.
May it rest so lightly over you
That your soul may be out from under it quickly—
And up and off and on its way to God.

—Author Unknown



Patients of the Veterans Administration Hospital, Murfreesboro, Tenn., portray the people worshipping the golden image set up by King Nebuchadnezzar. This is one of ten religious pantomimes presented annually on biblical themes.

Mental Health Through Religious Drama

By Gary Bousman

THE time is 1:55 p.m. on a Sunday afternoon. The place is the auditorium of the Veterans Administration Hospital, Murfreesboro, Tennessee.

The room is filled with patients, staff members, and visitors. The strains of a religious prelude are heard as the organist plays softly.

At two o'clock the music stops and over the amplifier you hear the voice of Chaplain Calvin S. Cunningham delivering the invocation. Now the curtain opens and on stage are props representing an ancient Babylonian courtyard with an altar in the center. Another voice is heard. It is that of Chaplain J. L.

Malone reading from Daniel 3:3 (KJV): "The princes, the governors, and captains, the judges . . . were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up. . . ." As these lines are read patients dressed in costumes of ancient Babylonians take their places on stage.

The narrator continues, "To you it is commanded, O people . . . (that) ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace" (Dan. 3:4-6 KJV).

As the organist plays all actors bow down before the altar—that is, all but three. The lighting on the stage is soft blue, representing early morning. A soldier stands near the wings of the stage observing all that is going on.

In a few minutes bright lights flood the stage signaling noonday. The soldier is relieved of his duty and another takes his place. Then come red and blue lights. It is now evening. Again there is a changing of the guards.

The soldiers watch but do not molest the three who refuse to bow down before the altar. The narrator speaks again, "Wherefore at that time certain Chaldeans came near and accused the Jews." Accusing fingers are pointed at the three disobedient Jews. The three are seized by soldiers and taken from the

stage. The curtain closes and the organist begins to play. Another scene has come to an end.

When the curtain opens for the next scene the altar has been removed and in its place are props representing the fiery furnace. Red spot lights give a touch of realism to the scenery. The narrator speaks again:

Then was Nebuchadnezzar full of fury . . . therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. . . . Then these men were bound . . . and were cast into the midst of the burning fiery furnace (Dan. 3:19, 21 KJV).

Soldiers bring the three disobedient Jews onto the stage and push them behind the furnace prop. The red light continues to glow as the three walk back and forth behind the prop. A fourth actor, dressed in a white robe, rises from behind the "furnace" and joins the three. As the four walk calmly behind the prop the following narration is heard:

Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God (Dan. 3:24, 25).

Three scenes have now been en-



Chaplain Malone narrates the story of Daniel as the patients depict the three disobedient Hebrews being thrown into the fiery furnace. Costumes and settings are made by patients.

acted. The pantomime is half over. The organist plays and the curtains are drawn.

The three scenes that follow include, "The Handwriting on the Wall," "The Steadfastness of Daniel" and "Daniel Is Cast into the Lion's Den." The narrations for these scenes are from Daniel 5:5, 6; Daniel 6:10, 11 and Daniel 6:16, 18-23.

Each scene has its unique stage setting which may include trees, altar with golden calf and lion cage. Printed programs are prepared by the Manual Arts Therapy print shop. A linoleum block design prepared by one of the patients is on the cover of the program. The narrations are given by the two chaplains.

Sound effects are not overlooked. For example, in the last scene a taped recording of a lion roaring is heard at the beginning of the

scene. But when Daniel is put into the den the roaring ceases.

The actors do not speak but there is action on stage. When the soldiers prepare to throw the Jews into the furnace, for example, we see them draw back indicating the intense heat. One soldier falls to the floor as if overcome by the heat.

The Life of Daniel is only one of ten religious pantomimes presented each year by the Chaplain Service of the Veterans Administration Hospital at Murfreesboro. All are based on biblical themes and include such titles as *Ruth*; *Esther, the Queen*; a series on the *Life of Christ*; and many others.

Each program is the outgrowth of a group experience. Twice a week approximately twenty patients, all assigned by ward physicians, meet with Chaplain Cunningham to study, plan, and prepare for future productions. The chaplain does not

impose the plot or script on the group. Rather as the subject matter is discussed in the group meeting a plan gradually evolves. Even the selection of patients to play the various parts is mostly a matter of group concern.

The Religious Drama Club, as Chaplain Cunningham calls his group, goes back to the year 1947 when an Easter pantomime was presented by the patients. The success of that first program paved the way for a second which was presented at Christmas that year. For several years Chaplain Cunningham continued to sponsor Easter and Christmas pantomimes.

"One day," he says, "I was at my desk cutting out biblical figures to use as flannel board illustrations. A volunteer came in and asked jokingly if 'cutting out paper dolls' was all I had to do. This gave me a chance to explain my wish to do more with pantomimes. 'But,' I explained to her, 'we are going to need stage settings.'

"The volunteer, who happened to be an artist, then set to work and prepared an all-purpose outdoor scene backdrop and about thirty props. When she finished she turned to me and said, 'Now go to it.' All of a sudden I found myself in business, so to speak."

Before a script is written the group enters into a period of study and discussion of the particular Bible story and the customs of ancient people. Chaplain Cunningham often uses flannel board figures to

help the group visualize the various scenes. From time to time a Jewish rabbi has been invited to speak about the customs of people of biblical times. Several times the club has made a visit to a nearby synagogue.

Do the patients hesitate to take part? Some do, but the majority feel, as one put it, "Pleased to pull this off."

When asked what benefit the patients derive from the experience Chaplain Cunningham suggested the following:

First, a better understanding of the Bible and the customs of people who lived in biblical times. A number of patients who, prior to joining the group did not have much interest in religion, are now attending chapel services regularly.

Second, there is often a vicarious religious experience. In order to play their roles, the participants need to understand the sufferings, conflicts, joys and other emotions of biblical personalities.

Third, the players discover the experience of working together and belonging to a group where they are accepted.

Fourth, a relationship is established between patient and chaplain. Members of the group feel free to come in and talk over their personal and religious problems with the chaplain.

Finally, there is the satisfaction derived from playing a role and being singled out for personal attention—an important factor in the recovery from mental illness. END

Toward an Answer to "Band-Aid" Religion

THE ministry to armed forces personnel has sometimes been termed "band-aid" religion. The accusation is not always without cause. Because of the frequency of transfers, any religious impact must often be made in a matter of months instead of years.

In a basic training unit, the problem is even more acute. The men are at the training center for only eight weeks. These are weeks of frenzied activity, weeks which require constant adjustment to a new way of life, weeks which demand of the thoughtful man an answer to the apparent conflict of the respective roles of gospel and gun.

Hoping to go a step beyond the "band-aid" stage of the ministry, and achieve some depth of Christian thought and growth, two of us at Fort Dix, a Presbyterian, and a Christian Reformed chaplain respectively, have conducted a two-day spiritual retreat at the Methodist Conference Grounds in New Jersey's Lebanon State Forest.

Seventy well-motivated Protestant men in their early weeks of basic

training were selected from the nearly twice that number who applied to go. The selection process was designed to weed out those who were interested merely in having a weekend away from the post. The applicants were chosen from among those who had been coming to chapel since their arrival on active duty, and who had previously experienced some significant relationship to a civilian church.

The retreat theme was "How to Be a Christian in the Army." Three addresses by a retreat leader keyed the theme: "Guilt, Grace, and Gratitude," from the Heidelberg Catechism. After each address, the group was broken into three sections for a forty-five minute discussion period, moderated by the three participating ministers. Through it all, we tried to be very practical. In the context of guilt, grace and gratitude we discussed such problems as sex, alcohol, profanity, and sergeants. Beyond easy analysis of the issues involved, we emphasized the spiritual resources involved to young Christian soldiers as they face the



Top picture shows Chaplain Clarence Reaser, left, and Chaplain John Hoogland, right, with men from the 2d, 3d, and 4th Training Regiments at Fort Dix, N.J., preparing to leave for a spiritual retreat at the Lebanon State Forest, N.J. In picture below they are boarding the bus for take-off.



temptations and frustrations inherent in military life.

Out of the experience gained, we shall change, and hopefully improve the next retreat. Nevertheless, the response by the retreatants was one of heartwarming gratitude. The nearly unanimous evaluation was that the retreat was of "great value" and "highly appropriate" to the men's religious needs.

One man found there "a chance to realize God's presence"—a highly

significant discovery. Another said, "It gave me the courage to lead a more Christian life." A third summed it up in a statement with which nearly all seemed to agree. "It brought about a chance to see that there are fellow-Christians in the Army. It gave a chance to rest and to seek the Lord's will. If each man puts into his forthcoming days what he has found here, his life and the Army will be greatly improved."

END

Bits of News

Bishop **Reuben Mueller**, president of the National Council of the Churches of Christ in the U.S.A., will deliver the baccalaureate address at the U.S. Air Force Academy on June 6, 1965.

Under the recent reorganization of the National Council of Churches of Christ in the U.S.A. the Washington Office Committee is now the Governmental Relations Committee. The Rev. **Ben M. Herbster** of the United Church of Christ has been named chairman of the new committee. Dr. **Vernon L. Ferwerda** is the staff executive. The Rev. **A. Ray Appelquist**, executive secretary of The General Commission on Chaplains and Armed Forces Personnel, is one member named to the Committee.

Dr. **John R. McLaughlin**, general secretary of the Methodist Commission on Chaplains, announced that five retreats had been held for Methodist chaplains this year. They were at Buck Hill Falls, Pa.—Asilomar, Pacific

Grove, Calif.—Austin, Tex.—Gatlinburg, Tenn.—DePauw University, Greencastle, Ind.

The World War II Chief of Army Chaplains, the Rt. Rev. **William R. Arnold**, auxiliary bishop of New York, died at the age of eighty-three and was buried with full military honors in Arlington Cemetery on January 12, 1965. He was the first Catholic chaplain to be buried in the chaplains' section at Arlington.

The "fighting padre" of World War I's 76th Field Artillery Regiment of the Third Division died recently at Mercy Hospital, Rockville Center, L.I. Monsignor **Frank M. O'Reilly** was eighty-four.

Chaplain, Col. **Virgil P. Hulse**, USAF (Ret.) died on November 10, 1964, at his home in San Bernardino, Calif. Chaplain Hulse and his "Circuit Riders of the Jungles," covered thousands of miles each year preaching the gospel.

Attend a Writers' Conference This Summer

LIKE small tree-boughs twined about the glowing log on the hearth to catch fire, beginning writers sometimes need retreat to a green-sloped mountaintop or a lakeside virgin forest where accomplished writers reveal the mystery of the writing craft. The assembly of successful writers, would-be writers, and those with heart-dreams alone was first suggested by Robert Frost. The articulate sharing of good writers with the neophyte, and the honest probing to discover what one feels and must say are a part of writers' conferences.

Perhaps this past year you caught a dream and shaped it to black type and now have the courage to unveil it to practiced eyes. Or, maybe you yearn for help in learning how to bind dream to scribbled words. Lectures, small-group talk on mountain-trail or around fireside, lasting often far into the night, generates that special excitement which John Ciardi so aptly describes as "the process of transferring vegetable idea into the wine of perception." There is excitement in the idea given birth by words—in turn, to penetrate, to grow, to challenge, to give birth again.

Approximately a hundred conferences are now held annually throughout the length and breadth of the United States. On the two pages following we give you a glimpse of two of them—The Christian Writers and Editors' Conference at Green Lake, Wisconsin, and Bread Loaf Writers' Conference, Middlebury, Vermont. On pages 38 and 39 are details about conferences in which you might be interested. Details are a bit sketchy because this is being written on a white iced-snow day in early January while staffs are still busily formulating plans. But we wanted you to dream, to plan, and perchance to attend one of them in the lush-green of summer.

CHRISTIAN WRITERS AND EDITORS' CONFERENCE

One of the oldest conferences for religious writers is in its seventeenth year at Green Lake, Wisconsin. Co-sponsored by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. and the Board of Education and Publication of the American Baptist Convention, it combines a sense of mission with an interdenominational program and has cooperated with the two other major faiths.

This year the dates are July 3-10, with a week of extension school following. A staff of well-known writers in the religious field is headed by Dr. Glenn H. Asquith, executive director of Christian publications, American Baptist Board of Education and Publication, Valley Forge, Pennsylvania, with Mrs. Margaret



The Writing Center, where most conferees are housed, near the Benjamin P. Browne Library, American Baptist Assembly Grounds, Green Lake, Wis.

S. Ward as counselor and program director.

Don Carter, editor of the *National Observer*—Eugenia Price, writer of many inspirational books for women—and Robert Gilka, director of photography for the *National Geographic*, will be special lecturers.

Elizabeth Yates, writer of many award-winning books, leading fiction workshop.





Perched on a rock, a conferee writes. The background shows one of the many buildings on campus, with Bread Loaf Mountain sloping upward on the left.

BREAD LOAF WRITERS' CONFERENCE

The distinction of being the very first and perhaps the most distinguished goes to Bread Loaf. Robert Frost first suggested the use of Middlebury College facilities for an annual convention of writers, and the first convocation was held in 1926. Robert Frost was associated with Bread Loaf until his death in 1963.

The last two weeks of August are set aside in the Green Mountain retreat where a staff of outstanding writers headed by John Ciardi, director since 1955, gives about sixty lectures covering all types of writing.

1964 STAFF, BREAD LOAF: *Front*—John Ciardi, Dir.; Eunice Blake; Nancy Hale; Shirley Jackson; David McCord. *Back*—William Sloane; Howard Nemerov; Dan Wakefield; Brock Brower; Robert Pack; Paul M. Cubeta, Asst. Dr.; William Raney.



NAME	DATE	PLACE	FEE
Christian Writers' Conference	Early August	Berkeley Baptist Divinity School Berkeley, Calif.	\$10.00 \$15.00 (Conf.)
Christian Writers Institute	4-22/24	Crowell Hall Moody Bible Institute 820 N. LaSalle St. Chicago, Ill. 60610	\$20.00
Green Lake Christian Writers and Editors' Conference	7-3/10	American Baptist Assembly Grounds	\$20.00
Extension School	7-10/17	Green Lake, Wis.	\$ 7.50
St. Davids Christian Writers' Conference	6-20/25	Eastern Baptist College St. Davids, Pa.	\$20.00
School of Christian Writing	6-28/30	Billy Graham Evangelistic Assn. 1300 Harmon Place Minneapolis, Minn. 55403	\$25.00
Writers' Conference Southern Baptist Convention	6-10/16	Ridgecrest Baptist Assembly Ridgecrest, N.C.	\$ 3.00
Writers' Conference Southern Baptist Convention	8-5/11	Glorieta Baptist Assembly Glorieta, N. Mex.	\$ 3.00
Bread Loaf Writers' Conference	8/18-9/1	Middlebury College Middlebury, Vt.	\$95.00-125.00
Writers' Conference	6-9/11	University of Oklahoma Norman, Okla.	Write for information

ACCOMMODATIONS

FOR INFORMATION

Meals \$15.50
Room \$ 7.00-\$12.00

Dr. Glenn H. Asquith, Conference Director
Christian Writers' Conference
Berkeley Baptist Divinity School
Berkeley, Calif.

Write for information

Mr. Ferdinand O. Pauls, Vice-president
Christian Writers Institute
Gundersen Drive and Schmale Road
Wheaton, Ill. 60187

Meals & \$ 6.25-\$14.00
Room per day per person

Dr. Glenn H. Asquith, Conference Director
Green Lake Christian Writers and Editors' Conference
Valley Forge, Pa.

Meals & \$30.00
Room

Dr. Glenn H. Asquith, Conference Director
St. Davids Christian Writers' Conference
St. Davids, Pa.

Included in fee

Miss Doris Bergman, Registrar
School of Christian Writing
1300 Harmon Place
Minneapolis, Minn. 55403

Meals & \$ 4.50-\$8.50
Room per day per person

The Reverend Clifton J. Allen, Edit. Secy.
Southern Baptist Sunday School Board

Meals & \$ 4.50-\$8.50
Room per day per person

127 Ninth Avenue, N.
Nashville, Tenn. 37203

Board \$55.00
Room \$30.00-\$65.00

Mr. Edward A. Martin, Asst. Dir.
Bread Loaf Writers' Conference
Middlebury College
Middlebury, Vt.

Write for information

Ms. Helen Reagan Smith
School of Journalism
University of Oklahoma
Norman, Okla.

The Lord's Anointed

IN 1942 it was easy to feel a call to the military chaplaincy. The fact that I thought I was getting into the Navy, was commissioned in the Army, asked to be with the Air Corps, and wound up with the Infantry is beside the point! I wouldn't have it any other way, as I look back on it. At that time I didn't know an admiral from a corporal and couldn't spell sergeant—but the call was there, anyway.

The devilish excitement of World War II made it the glamorous thing for a young minister to offer himself. The young men of his community were donning khaki and blue, and he began to feel conspicuous and disloyal staying home with a 4-D draft classification. So he volunteered.

With those same young men overseas in the expectancy of danger or the presence of death, the star of his mission shone brightly—he was needed. Even though he suspected that to some men his presence was equivalent to a rabbit's

foot dipped in holy water, the call "Chaplain!" came hard on the heels of the cry "Medics" in the heat of battle. And in the quiet times when the mail caught up with the outfit and those letters of sorrow and rejection were read, even the medics took a back seat. Yes—he was clearly needed.

Where was it? Aboard a ship at sea? Watching a plane land in flames? In a foxhole? Was it in the jungle of the Pacific? In the ruins of some historic center of European culture? On the barren, frozen mountains of Korea?

Where was it? It matters not. There, for that moment, in the extremity of that situation, you knew you were the Lord's Anointed—that God had answered your cry, "Send me!" not because of what you were but because for that moment at least you had become the channel of His grace—you were the flesh and blood representative of God to your fellowman.

Those were the high days—the

An address delivered to the 104th General Assembly of the Presbyterian Church, by Chaplain (Colonel) Duncan N. Naylor, U. S. Army. Chaplain Naylor challenges all chaplains to maintain a sense of vocation.

days of Isaiah in the temple, Daniel in the lions' den, Peter on the mount of transfiguration. There were the low days, too—the days of discouragement and hopelessness, the days when the outfit was on rest and recuperation in some modern Nineveh, prodigals with much substance to waste. Then you were Jonah under the gourd vine. But even Jonah was certain he had a mission from God.

Then came the crucial days. The confusion of demobilization. The race to see who could get out fastest. The question began to be asked "Why are you staying in—afraid you can't make a go of it on the outside?" Erstwhile comrades in uniform accepted enticing calls to growing churches, launched building programs, became D.D.'s. The armed forces settled into the unglamorous routine of occupation and housekeeping. Talk turned to "career men," security, retirement benefits. You became the commander's staff chaplain. This was not Isaiah in the temple—this could easily become Isaiah as King Uzziah's chaplain.

It is not on the mount of exaltation or in the valley of tribulation, but on the plains of plenty in an affluent society that vocation is most likely to become occupation. The

farmer clearing the wilderness and striking the first furrow in fallow ground; the doctor bringing the first scientific medicine into a community; the engineer charting a path through the unknown wild; the lawyer establishing justice and order in a lawless society; the teacher carrying the torch of learning into the darkness of illiteracy; in all these there is a high sense of calling, of vocation. Men labor under an immediate awareness of urgency, and God-fearing men feel chosen, called, and commissioned.

Voices are being raised on all sides in America today warning that the greatest peril of our society is the loss of vocation. Articles by lawyers, doctors, and teachers are appearing in secular journals, decrying the insidious growth of a professionalism which is concerned more with policies and politics than with people. It is inevitable that this will strike also at the ministry. Indeed the ministry is certain to find itself on the perimeter of the first attack, and if it yields, the guerillas of materialism slip safely through to infiltrate and overrun the positions of strong men who bear only an uncertain trumpet.

Thus we find ourselves entangled in the coils of quotas, subsidies, overtime, exemptions, pensions,

security, retirement, higher salaries for shorter hours, standardization, protection of mediocrity, fringe benefits, leisure, controls, job guarantees, complacency with the minimal, loss of pride and joy in workmanship, plain sloth and selfishness. Neither our country nor the kingdom of God can be built on such foundations or in such a climate of mind and spirit. When vocation flees and only occupation remains, decay begins. For vocation is the very Spirit of God working through mortal men in everyday life to give meaning to what they do. "Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay."

Each vocation, and each person in that vocation, must find a way to repel the deadly foe of materialism and to keep alive the energizing spark of divine call and purpose. This task may be no more difficult for an Armed Forces chaplain than for a civilian minister, doctor, lawyer, farmer, or businessman. It is also no easier, hedged about as we are with government-supplied buildings, ordered assignments, career planning, graded salaries, and retirement programs. Some of my colleagues, thank God, succeed more nobly than I. I stand here as one who has lost some battles but who has not yet lost the war. This, then, is the witness of one ordinary man as to why he has chosen that area of the church's larger ministry known as the military chaplaincy. And this is my testimony as to how

my call is kept alive—how my vocation has not degenerated into a mere occupation.

FIRST, *the why*. Paul, facing the prospect of a ministry in Rome far from the support of the home church in Jerusalem, put it this way: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. . . ." Every minister and every dedicated churchman who served in World War II was shocked and troubled to discover how many of our fellowmen were living outside the influence of the organized church. Even more distressing was the plight of those who were struggling, without any spiritual resources, to find a key to the basic problems of human existence. In his normal pastoral counseling a minister deals with persons who have at least some Christian concepts. The chaplain daily deals with men and women who have no starting point other than trouble, need, and sorrow. Who, having experienced the saving grace of God, the lifelong influence of a Christian family and the sustaining fellowship of a concerned church, can do other than to say with Paul, "I am debtor" to any life and every life I can touch? There is no end to this in the foreseeable future. Selective Service continues to operate.

Chaplain Midboe of the National Lutheran Council's Division of Service of Military personnel recently put it this way:

American Society—including our churches—has not taken proper cognizance of the fact that military service has become a serious factor for consideration in the life of most young men.

In spite of the fact that we know that this is so, this fact needs to be emphasized because this whole matter is not often discussed openly, just like death, a serious handicap, or some such thing which we simply do not mention.

The average chaplain will have the opportunity to reach more young men from more diverse backgrounds than any other person in the United States. "I am debtor" to this segment of society in these critical years of their lives.

To this has been added a new factor since World War II, a factor never before present in our society. We have a career military force of hundreds of thousands of men. For a large portion of their careers they will live on a military base. Although many hold membership in churches across the nation, they will see those churches only occasionally in twenty or thirty years. Their children are born and grow up on military bases. Where will they worship? Where will the children receive instruction in the basic Christian truths? These people are of all denominations. They are of many races. In my opinion, the military chaplaincy as now established is the only feasible plan for the churches to minister to their needs. We chaplains minister to them not apart from

the church, but as an arm of the body of the church. We are debtors of these people in the name of Jesus Christ and in your name.

SO much for the why. Now as to *the how*. One day a carpenter appeared in his boyhood church in his hometown to announce that he no longer had an occupation—he had a vocation. Opening the Book he read: "The spirit of the Lord is upon me, because he hath anointed me. . . ." It is not enough to respond to human need—to say "I am debtor." Humanitarianism too easily becomes ashes with no coal of fire. The most thrilling tremor which has run through our society in recent years is the stirring response of thousands of young men and women to the challenge of the Peace Corps. Recently I talked to one of these young men in South America. He was proudly frank in assuring me he is not the kind of missionary I could understand. He is an agnostic, he claims, and is interested in the things that really count—health, progress, freedom, material and social welfare. He is certain he has a call.

The most provocative editorial Ben Hartley ever published in the *Presbyterian Survey* was entitled "Letter from a Young Communist." Obviously that young man had a call. One sentence of his rings in my mind: "We have a zeal which the followers of no religion can match!"

We cannot sit in scornful judg-

ment on these two young men. Their dedication shames us. And we dare not stand by in unctious complacency saying, "This, too, shall pass," else we will be engulfed in a flood-tide of enthusiasms without foundations and our children will have no building sites not covered by sand.

It is for us to declare in living letters that God anoints men for worthwhile tasks in our day and that, if they accept his call, he gives of His Spirit to make the work possible and meaningful.

Men are doing things in the name of everything under the sun—Lions and Elks, Woodmen and Masons, Democrat and Republican, business and labor, white people and colored people. The question needs to be asked: "What on earth are you doing in the name of heaven?" Only if we can give a definite answer to that question can life have meaning.

The way is often rough in any vocation. The light does not always shine. These are the moments which determine whether it is occupation or vocation. For it is then that one

must walk by faith—faith that he is meant to be there, that he is chosen not by blind circumstance but by Almighty God and commissioned by him for the redemption of some person or some situation in the name Jesus Christ.

In these two passages I find the why and the how of my vocation as a chaplain. I believe I speak for my fellow chaplains in this. And I challenge you to receive these words as foundation and inspiration which can transform occupation into vocation.

The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor, to bind up the brokenhearted, to give sight unto the blind and to proclaim the acceptable year of the Lord. . . .

I am debtor to the Greek and the barbarian, to the wise and the foolish; therefore I am ready to preach the gospel to them that are in Rome also, for I am not ashamed of the gospel of Christ because it is the power of God unto salvation to everyone who believes. END

AT YOUR SERVICE

Chaplain Jan Friend of Fort Carson, Colo., recommends the non-profit "Films for Christ Film Library," operated by "Rus" Sackers, former serviceman. Religion, child evangelism, and travel films are available. They are 16mm and in color. Useful for Sunday evening and youth activities. For information, write P.O. Box 218, Holland, Mich.

The Yearbook of American Churches for 1965 may be ordered from P & D, National Council of Churches, 475 Riverside Drive, New York, N.Y. 10027. Cloth: \$7.50; paper \$6.25.

The Reverend General

By Harold Helfer



Maj Gen Denis W. Price.

DENIS WALTER PRICE is a man who has stood up to many a challenge. It began at an early age. Though of English stock, he was born in far-off Ceylon, the son of an employe of the British colonial government. At the tender age of five, he had to leave the surroundings and people with which he was most familiar and go to England for his schooling.

Physically, he was perhaps a bit on the skimpy side but he decided on a career that tested a man's physical prowess and abilities to the utmost—the army.

He managed to distinguish himself enough though at a military academy that he was sent, after being commissioned an officer, to Cambridge to study military engineering.

He evolved into quite an athlete, too. He represented Cambridge as a mile runner; he sailed for the Royal Ocean Racing Club, and was a member of the Ski Club of Great Britain.

And he continued distinguishing himself in his profession too, before, during, and after the war. In 1959, he was assigned to Washington as Chief of Staff of the British Defense Staffs of NATO.

But it was after this that Major General Denis Walter Price's greatest challenge was to come.

As a young man, he'd shown little interest in religion and Chris-

tianity. But the horror of the battlefield, and the great struggle of the cold war, began to give him more and more of a feeling for the religious aspects of life.

Finally, though just turned fifty, and at the prime of his military career, Major General Price came to a momentous personal decision: He was going to give up the Army—for religion.

So he turned his back on his high rank and all the honors that were being accorded him in his important NATO position, and he became a simple seminary student, at the Union Theological Seminary in Richmond, Virginia.

It meant quite a comedown as far as the financial background went, and the former general had a wife and four rather young children: Caroline, twelve; James, nine; Jonathan, six; and Rebecca, five. But nobody really seemed to mind. Of course, it does take some adjustment to change over from a military to a religious career but Denis Walter Price understood this and was prepared. And then when he felt himself taking things in stride, came a real jolt.

He had been feeling “a little out of whack” and decided perhaps he ought to have a physical check-up. Seminary doctors discovered that the former British officer was a sick man—a very sick man. He had cancer of the pancreas. He was told he had only from six months to two years to live.

Denis Walter Price’s reaction was being “terribly disappointed.” He added, “I wanted to continue at the seminary and I wanted to look forward to a reasonably full number of years in God’s service.”

But his decision was to continue on “as if nothing had happened.”

However, one thing has happened that wouldn’t have otherwise. Because of his condition, it was decided to ordain him as a minister, even though he had not earned his theological degree. The Potomac Presbytery of Virginia ordained him on December 8, 1963.

It was plain that the thought that he could now put “Reverend” in front of his name pleased him as much as putting “General” in front of it ever had. But he also resolved that he would not “capitalize” on it. He decided to continue at the Seminary as a student, which he did until May, 1964, when he was forced to quit because of illness.

Meanwhile he is doing some “full-fledged” preaching, too. He is now serving as pastor of the High Bridge Presbyterian Church, at Natural Bridge, Virginia.

“My illness has taught me a great deal about the love of God and the love of people,” he says softly. “Perhaps now my ministry will be a much richer period than it would have been otherwise.” END



NEWS ROUNDUP

The 1964 Preaching Mission at Bolling AFB, D.C., was held in October on three consecutive Sundays and three ministers took part—The Rev. **John F. Lane** of St. Andrew's Lutheran Church, The Rev. **James H. Brown** of Capitol Hill Presbyterian Church, the Rev. **Horace E. Twine** of Broadview Baptist Church. In exchange Chaplain, Capt. **Charles W. Reider** preached at St. Andrew's and Chaplain, Lt Col, **GrayDon E. TerBush** preached at Broadview.

Chaplain **Morris A. Sandhaus**, Director of Chaplaincy Services for the Veterans Administration, sponsored a five-day workshop in November for the chaplains from twenty-four eastern VA Hospitals.

The Methodist Commission on Chaplains moved from the Methodist Building, 100 Maryland Avenue, N.E., Washington, D.C. 20002, to new offices in the Equitable Life Insurance Co. Bldg. at 3900 Wisconsin Ave., N.W. Dr. **John R. McLaughlin**, general secretary, said the move was prompted by the necessity for a more adequate arrangement of office space and more parking facilities for visiting chap-

lains. The Commission, with three executives, serves the denomination in recruitment, selection, endorsement and oversight of chaplains in the armed forces, the Veterans Administration, federal and state prisons, state and private medical and mental institutions. There are now 660 Methodist chaplains in full-time service in these various chaplaincies and another 439 on military reserve status.

Chaplain **Donald C. Beatty**, Assistant Director of the Chaplaincy Services, Veterans Administration, Washington, D.C., retired the end of February, 1965. He is living in Vienna, Va., and his address is Box 183A, Route 1.

CAPT Joseph T. O'Callahan who won a Medal of Honor for conspicuous gallantry in action in World War II had the escort ship DE-1051 named for him. Chaplain O'Callahan died recently.

Post Chaplain (Col) **Walter G. McLeod** assisted Maj Gen **L. E. Seeman**, Post Commanding General, in dedicating the 13th chapel at Fort Leonard Wood, Mo.



CIVIL AIR PATROL, National Chaplain Committee Meeting, Houston, Tex.
First row (Seated, L-R) : Chaplain, Brig Gen, Edwin R. Chess, Deputy Chief of Air Force Chaplains; The Rev. A. Ray Appelquist, exec. secy., General Commission on Chaplains; The Rev. Francis Fischer, Houston, Tex., representing Methodist Commission on Chaplains; The Rev. H. Edgar Knies, asst. exec. secy., National Lutheran Council; Chaplain, Col, Stephen T. Mayer, HQ ConAC Command Chaplain; Chaplain, Lt Col, J. Norman McConnell, National Chaplain; Chaplain, Col, James E. O'Connell, CAP, NCC Chairman.

Second row (Standing, L-R) : Chaplain, Maj, Milton N. Popp, CAP, Southeast Regional Chaplain; Chaplain, Lt Col, George Clendenan, CAP, Oklahoma Wing Chaplain; Chaplain, Lt Col, Harold Best, CAP, Pacific Regional Chaplain; Chaplain, Lt Col, Axel Shultz, CAP, Middle East Regional Chaplain; Chaplain, Lt Col, Kenna Trout, CAP, NCC member-at-large; Chaplain, Lt Col, George M. Hickey, HQ 9th AF, Asst, Staff Chaplain; Chaplain, Col, Robert M. Shaw, CAP, NCC member-at-large.

Third row (Standing, L-R) : Chaplain, Lt Col, Joseph M. O'Malley, CAP, RMR Regional Chaplain; Chaplain, Maj, Victor H. Schroeder, Asst. National Chaplain; Chaplain, Col, Herbert Stahnke, CAP, NCR Regional Chaplain.



Chaplain, Lt Col, John N. Kessler, Wing Chaplain, breaks ground for the new Green Park Housing Annex Chapel while Brig Gen Douglas C. Polhamus, Commander, 6100th Support Wg, Tachikawa, Japan, and Chaplain, Col, Roy M. Terry, Fifth AF Chaplain, look on.



FLYING CHAPLAINS

Chaplain (Capt) Wilbur G. Peterson of the 4th Msle Bn and Chaplain (Lt Col) Harold F. Roth of USARL HQ leave helicopter after conducting Sunday services at the 4th Msle Bn's three missile sites in the Anchorage area. Pilot is Maj Brady R. Harris of the 19th Aviation Bn.

Part of the group of ministers and military chaplains attending a 3-day workshop on marriage counseling and family problems, conducted by the Fourth U.S. Army Post Chaplains' Section, Fort Polk, La. Chaplain (Col) John W. Sparks, Fourth Army Chief of Chaplains, is seated at the end of the table.





Over 5,000 troops at Fort Carson, Colo., observed "Religious Training Day" under the Supervision of Division Chaplain (Lt Col) James R. Barnett and Post Chaplain (Col) Harold Donovan. Local clergy were special guests.



Dr. Carl F. H. Henry (left), editor of *Christianity Today*, was guest speaker at a luncheon meeting of Protestant Men of the Chapel, Carlisle Barracks, Pa. He is here chatting with Col John C. Fralish, president, PMOC, and The Rev. Roy H. Wenger.

Group who participated in the Fall Rally of the Protestant Women of the Chapel in the Middle East Area held in Athens, Greece. L-R: Chaplain, Lt Col, John M. Hughes, Staff Chaplain, TUSLOG; Dr. Dorothy Bucklin, speaker; Mrs. Lyndell Bell, president of the USAREUR Council, PWOC; The Rev. Michael Kyriakakes, Pastor, First Greek Evangelical Church, where rally was held; Mrs. Sarah Ann Dickson, president of the Middle East Area PWOC.





Lt Col Anna M. Hays, Deputy Chief of Army Nurse Corps, and Maj Gen Eugene A. Salet, Commandant of the U.S. Army War College, observe lighting of a candle in memory of John F. Kennedy. Maj Mary L. Blaney, Chief Nurse at Dunham Army Hospital, lights the candle, which was donated by all nurses.



A small chapel in the most northern unit of the Western Defense System was renovated by self-help labor after duty hours. Architectural and engineering work was done by Capt Norman Semon, 7th Artillery Gp, and Mr. Walter Hyzer, site engineer. L-R: Chaplain, Capt, John S. Schutzman; Chaplain, Capt, Richard A. Brandt; Mr. Hyzer; Chaplain, Maj, George L. Esch; Capt Semon; Chaplain, Capt, Glen E. Rodgers.

Chaplain, Col, Roland C. Reny (standing), ATC Command Chaplain, was honored at a staff luncheon at Mather AFB, Calif. Others at head table are Chaplain, Lt Col, Raymond E. Tinsley, Chief, Chaplains Division; Col Van R. Parker, Commander 320th Bomb Wing; Chaplain, Capt, Leon J. Richard, Acting Senior Chaplain.





Maj Gen F. E. Leek, USMC, Commanding General, Third Marine Aircraft Wing, MCAS, El Toro, presents commendation to LCDR Robert H. Warren, CHC, USN, while Mrs. Warren looks on.



Chaplain (1st Lt) Frank M. Waldorf receives a plaque from Chaplain (Lt Col) John D. Quick, Post Chaplain, for being honor graduate of chaplains' basic course. Chaplain Waldorf is at Fort Jackson, S. Car.

A group of Monmouth County Ministers tour the SATCOM Communications Test Operations Center while on visit to USASCA HQ, Fort Monmouth, N.J. Chaplain (Capt) J. S. Snyder, Jr. (second from right) sponsored the visit and Maj William W. Weihmiller (next to Snyder) OIC of the Center, briefed the ministers.



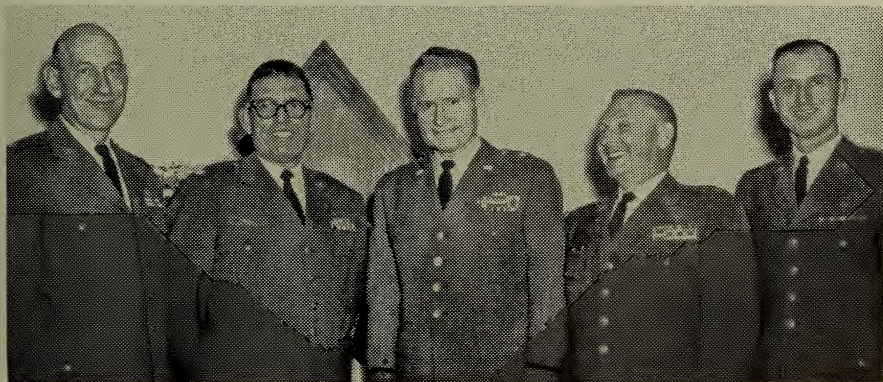


Maj Gen L. E. Seeman, Commanding General of Fort Leonard Wood, Mo. (right), receives an appreciation award from Chaplain (Col) Walter G. McLeod, Post Chaplain, for his outstanding work in religious activities there.



Maj Gen Selwyn D. Smith, Chief of Staff, U.S. Army Materiel Command, pins the Legion of Merit on Chaplain (Lt Col) Lewis M. Durden, who retired after 28 years of active military duty with the Army. He was elected executive vice-president of the Lighthouse Life Insurance Co. of Shreveport, La.

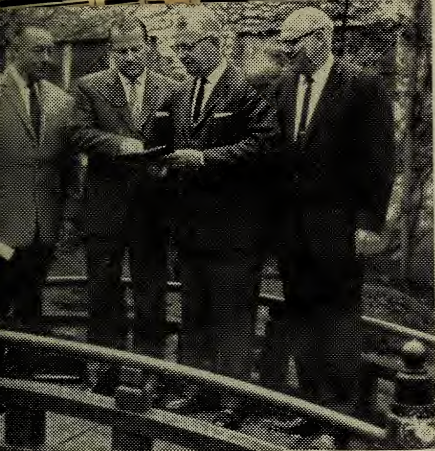
Chaplain, Maj, Gen, Robert P. Taylor, Chief of Air Force Chaplains (center), gave the dedicatory address at the dedication of the religious education facility at F. E. Warren AFB, Wyo. L-R: Chaplain, Maj, John G. Schmidt of F. E. Warren AFB; Chaplain, Lt Col, Robert W. Tindall, Asst. Staff Chaplain, 8th AF, Westover AFB, Mass.; Chaplain Taylor; Chaplain, Lt Col, Frank H. Noll, Base Chaplain; Chaplain, 1st Lt, Theodore J. Wilson, Religious Education Chaplain.





ARMY MATERIEL COMMAND CHAPLAINS' CONFERENCE. Held in Washington, D.C., October 12-15, 1964. (Above) Mr. Harold C. Fleming (standing) of the U.S. Department of Commerce was the speaker for the conference dinner. (Below) U.S. Army chaplains who attended the conference. Front row (fifth from right): Chaplain (Brig Gen) William J. Moran, Deputy Chief of Army Chaplains. Front row (fifth from left): Chaplain (Col) Richard W. Jungfer, Jr., Command Chaplain, U.S. Army Materiel Command. Chaplains report an interesting and significant conference.





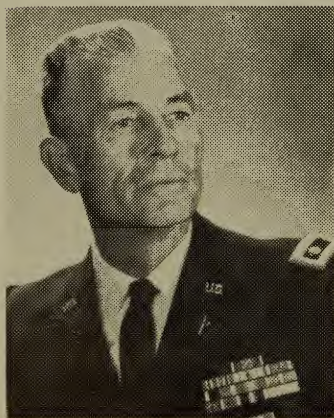
FAR EAST PROTESTANT CHAPLAINS RETREAT. Held at Gohra Hotel in Hakone, Japan, 9-13 Nov. 1964. (Above) Leaders were (l to r): Ch, Lt Col, Walter J. Lewis, U.S. Army, Japan; Dr. James Roy Smith, Arlington, Va., Retreat Master; Ch, Col, Roy M. Terry, Hq. 5th AF, Retreat Director; CDR Robt. E. Jenkins, CHC, USN, U.S. Navy, Japan. (Below) Chaplains and wives who attended the retreat. Roy Terry reports a splendid retreat.

(Above) **PROPOSED NEW BIBLE HOUSE** for the home of the American Bible Society, at Broadway and 61st St., New York. It will be occupied early in 1966, the year of the society's 150th anniversary. A major feature will be a library of 100,000 volumes devoted to only one book—the Bible—in some 1,200 languages and dialects, the largest in the Western Hemisphere. The 12-story building will also contain an auditorium seating 250.





RETIREMENTS. Only God can measure the nobly significant work done by ministers in uniform. The services are losing some great chaplains by retirement. On this page are the faces of three retirees: Chaplain (Col) Herman J. Kregel (*upper left*), after 24 years in the Army has retired to become the Director of Admissions, Graduate Theological Union, Berkeley, Calif . . . Chaplain (Lt Col) Rufus A. Cooper (*upper right*), after 21 years in the Army, has retired to become a civilian pastor—after some refresher courses in school . . . Chaplain (Lt Col) Robt. S. McCarty (*lower left*), in the Army since 1943, has retired. His immediate plan is to work for a Master's Degree in English. **GOING ON.** Just to show that chaplains are not going out of business Chaplain (Lt Col) James E. Morris (*lower right*) has become the Post Chaplain, U.S. Army Training Center, Infantry, Fort Ord, Calif. He succeeds Chaplain Cooper.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Paul Apostle of Liberty by RICHARD N. LONGENECKER. Harper & Row 1964. 310 pp. \$4.50.

The author is concerned with the Apostle Paul's teaching and practice regarding Christian liberty. A fine contribution to Pauline materials.

Helping Human Beings: The Ethics of Interpersonal Relations by EARL DAHLSTROM. Public Affairs Press. 1964. 350 pp. \$6.00.

This is a book written for those whose "vocation is helping other persons in a one-to-one or face-to-face relationship." The author begins with an interesting survey of biblical doctrines that have implications in human values and interpersonal relations. The treatment of the subject is practical and is placed within the general view of evangelical or Protestant Christianity.

Life, Death, and the Law by NORMAN ST. JOHN STEVAS. World Publishing Co. A Meridian Book. 375 pp. \$2.45.

This is a study of law and morality in England and the United States. The book has chapters on control of conception, insemination, sterilization, homosexuality, suicide and euthanasia.

The Disinherited and the Law by DAGOBERT D. RUNES. Philosophical Library. 1964. 79 pp. \$3.00.

This treatise attempts to show that the law is not concerned with justice but it is "an expression of the wishes and desires of those in dominance" in society. The author cites some interesting discrepancies in the law from one state to another.

A Survey of Old Testament by GLEASON L. ARCHER, JR. Moody Press. 1964. 507 pp. \$6.95.

This volume is described by Professor Wilbur M. Smith as "the most important work on Old Testament Introduction from a conservative viewpoint that has been produced in this century. . . ."

Varieties of Unbelief by MARTIN E. MARTY. Holt, Rinehart and Winston, 1964. 231 pp. \$5.00.

Professor Marty looks at nine types of unbelief in modern society, both within religious bodies and outside them. The book has been favorably compared with William James's *The Varieties of Religious Experience*.

The Spirit and Forms of Protestantism by LOUIS BOYER. World Pub-

lishing Co. A Meridian Book. 1964. 234 pp. paperback. \$1.95.

The author tells of his intellectual and spiritual journey from Protestantism to Catholicism. He gives his understanding of the traditional tenets of Protestantism as viewed from his present position in Roman Catholicism.

Pilgrim's Progress by JOHN BUNYAN. Retold in modern English by JAMES H. THOMAS. Moody Press. 1964. 256 pp. \$3.95.

This is an attempt to make a great Christian classic intelligible to modern readers by rephrasing obscure passages.

The Reformation. Edited by HANS J. HILLERBRAND. Harper & Row. 1965. 482 pp. \$7.50.

This book traces the record of the Reformation from one country to another through the writings of the people involved in the struggle. A convenient, readable reference work on representative writings of the period.

Two-by-Fours by CHARLES M. SCHULZ and KENNETH F. HALL. The Warner Press. 1965. 40 pp. \$1.00.

Schulz and Hall present an entertaining and instructive view of early impressions and confusions that "small fry" experience as they confront each other—the church and the Sunday school.

Markings by DAG HAMMERSKJÖLD. Alfred A. Knopf. 1964. 222 pp. \$4.95.

A highly personal pilgrimage in matters of faith is revealed in this diary. The author seemed to be a man preoccupied with the affairs of

nations and was, in fact, a very successful international servant. In this book he shows another dimension to his character. He will be quoted by many since he writes such lines as "You cannot play with the animal in you without becoming wholly animal, play with falsehood without forfeiting your right to truth, play with cruelty without losing your sensitivity of mind. He who wants to keep his garden tidy doesn't reserve a plot for weeds" (p. 15). Or, in another instance, "In our era, the road to holiness necessarily passes through the world of action" (p. 122).

The Life and Thought of Albert Schweitzer by WERNER PICHT. Harper & Row. 1965. 288 pp. \$6.50.

A major treatise on Schweitzer translated from the German. A definitive work on a giant of our times published on his ninetieth birthday.

The Religious Experience. Edited by GEORGE BRANTL. George Braziller, Inc. 1964. 2 vols. 1,144 pp. \$17.50.

A monumental collection of religious articles dealing with the theme—man's religious experience. We discover that the history of man's religious experience is as varied as the history of man himself. There are four books really in the two volumes and writers from many periods of history using various writing forms (theology, philosophy, personal narrative, fiction—limited) are called upon to set forth one or other of the four positions. The four books are: 1. *The Image and the Idol*. Deals with the God of Immanence, God the finite, the "thisness" of God. 2. *Beyond the Gods*. Deals with the trans-

cendence of God, infinity, God the wholly other, the "otherness" of God. 3. *In Place of God*. Deals with a denial of God, atheism and agnosticism. 4. *A Gift of the Presence*. The immanence and transcendence of God come together, a new way of experience. There is a movement of the Infinite toward the finite. "Know thyself" is important but dependent on the knowledge of God.

The author deals with institutional religion only incidentally; religion is presented from the personal viewpoint.

Confirmation. Prepared by COMMISSION ON EDUCATION of THE LUTHERAN WORLD FEDERATION. Augsburg Publishing House. 1963. 90 pp. \$1.50.

This booklet is a study document prepared for the Fourth Assembly of the Lutheran World Federation which met in Helsinki, Finland, July 30 to August 11, 1963. It is reprinted to give Lutherans everywhere further opportunity to re-evaluate and re-examine the meaning of confirmation.

Spurgeon's Morning and Evening Devotions from the Bible by C. H. SPURGEON. Baker Book House. 1964. 784 pp. \$5.95.

Among the verses to be read on May 30 we find this one—Proverbs 8:21: "That I may cause those that love me to inherit substance; and I will fill their treasures." Spurgeon's comment: "They shall be truly rich in grace, even if their earthly goods be few, and they shall be infinitely rich in the world to come, where there is a kingdom for the very least of them."

This is a brief sample of what you find in this book. With both morning and evening readings, one goes

through almost the entire Bible during the year. Spurgeon's comments take less space than the Bible passages (from the KJV). If you don't want to spend the \$5.95 meditate on your Bible and make your own comments.

Counseling the Serviceman and His Family by THOMAS A. HARRIS. Prentice-Hall, Inc. 1964. 144 pp. \$2.95.

Counseling with Senior Citizens by J. PAUL BROWN. Prentice-Hall, Inc. 1964. 144 pp. \$2.95.

Counseling with College Students by CHARLES F. KEMP. Prentice-Hall, Inc. 1964. 143 pp. \$2.95.

Counseling the Unwed Mother by HELEN E. TERKELSEN. Prentice-Hall, Inc. 1964. 144 pp. \$2.95.

Ministering to the Grief Sufferer by C. CHARLES BACHMANN. Prentice-Hall, Inc. 1964. 144 pp. \$2.95.

Preaching and Pastoral Care by ARTHUR L. TEIKMANIS. Prentice-Hall, Inc. 1964. 144 pp. \$2.95.

These six books are all a part of a "Successful Pastoral Counseling Series" published by Prentice Hall and edited by Russell L. Dicks, Director of the Central Florida Counseling Center in Orlando, Fla. Dicks points out: "Here we present a library of pastoral care covering the major topics and problems that most pastors will encounter in their ministry."

Records show that people in difficulty turn mostly not to professional counselors but to their ministers. These books will without doubt be of

great help to ministers seeking guidance in the various problem areas. But they will also be of help to the persons facing problems themselves. And the books are written by persons experienced in helping those about whom they are writing. The book, for example, on counseling servicemen was written by an Army chaplain—Chaplain (Lt Col) Thomas A. Harris. Dr. C. Charles Bachmann who did the book on the grief sufferer is Chief Protestant Chaplain of the E. J. Meyer Memorial Hospital, Buffalo, N.Y.

The problems dealt with are real; e.g., for the serviceman some of the problems considered are adjustment to authority, loneliness, temptation, alcohol, grief, finances and so on. For the senior citizen such problems as these are faced: a feeling of uselessness, the possibility of remarriage, finances, and choosing a senior citizens home. The problem of unwed mothers is enormous. Helen Teikmanis points out that in 1962 "nearly 245,000 young women in the United States bore their babies out of wedlock."

The pastor or chaplain who asks: "Where can I get help?" will find his answer in this excellent series.

Sermons on the Seven Sayings on the Cross by LEON MACON. Baker Book House. 1964. 83 pp. \$1.00.

And Pilate Asked by W. A. POOVEY. Augsburg Publishing House. 1965. 95 pp. \$1.75.

Day of the Resurrection by LESLIE B. FLYNN. Broadman Press. 1965. 96 pp. \$2.00.

Pathways of the Passion by PER

LONNING. Augsburg Publishing House. 1965. 148 pp. \$3.50.

Trials, Tragedies and Triumphs by R. EARL ALLEN. Fleming H. Revell Co., 1965. 160 pp. \$2.95.

These five books are for Lent and Easter. Both Leon Macon and Earl Allen deal with the seven words of Christ from the cross. However, Allen goes two steps further and discovers "seven words before the cross" and "seven words after the cross."

The questions Pilate asked have to do with guilt, bewilderment, identity, contempt, speculation, origin and power.

Flynn declares that the first Easter is the most exciting day in the Four Gospels and the most dramatic in the entire ministry of Jesus.

The book by the Norwegian scholar, Per Lonning, consists of daily devotions for the seven weeks of Lent.

Reproduction, Sex, and Preparation for Marriage by LAWRENCE O. CRAWLEY, JAMES L. MAFETTI, ERNEST I. STEWART and NINI VAS DIAS. Prentice-Hall, Inc. 1964, 231 pp. \$5.95.

Christian Sex Ethics by V. A. DEMANT. Harper & Row. 1963. 127 pp. \$2.75.

The first book concerns itself primarily with premarital sexuality. Facts of reproductive anatomy and physiology are discussed; also pregnancy and childbirth, psychosexual development and preparation for marriage. The authors attempt a clear and factual discussion and leave decisions regarding behavior to the best judgment of the reader.

Canon Demant discusses the two

main tenets of Christian teaching: continence outside marriage and fidelity within marriage. He says that today the Christian teaching on chastity can no longer be merely declared; it has to be justified.

Paul to the Colossians by STEPHEN NEILL. Association Press. 1964. 76 pp. \$1.25.

Pastoral Epistles by A. P. CARLETON. Association Press. 1964. 77 pp. \$1.25.

Early Christian Thinkers by H. KRAFT. Association Press. 1964. 77 pp. \$1.25.

Justin Martyr's Dialogue with Trypho. Edited by R. P. C. HANSON. Association Press. 1964. 80 pp. \$1.25.

These four books are a part of the series of "World Christian Books" published by the Association Press in the U.S.A. The series has now some fifty books, small paperbacks, compact, containing a lot in a few pages. Here we have studies of Colossians; of the Pastoral Epistles; of the early Christian thinkers, Clement of Alexandria and Origen; and an abridgment of that lively argument Justin Martyr had with a Jew about whether the Christian faith is true or not. Helpful as brief study books—either individually or in groups.

Stories for Speakers by MORRIS MANDEL. Jonathan David. 1964. 294 pp. \$5.95.

A story from the book: I overheard someone say to a kindly old man: "Why, Samuel, you're already eighty, how much longer do you think you'll be here?"

Quickly, Samuel replied: "Well, it should be a long time. Statistics indicate that few people die after eighty."

There are some good stories in this book—and many fresh. They are arranged under headings from "Accuracy" to "Youth" and there is an index. There is a brief introduction containing highlights of what makes a successful talk.

The Living Story of the Old Testament by WALTER RUSSELL BOWIE. Prentice-Hall, Inc. 1964. 214 pp. \$4.95.

One wonders at times about books that retell Shakespeare, retell Sir Walter Scott, retell the Bible. Perhaps there is a place for them but one is tempted to say, "Why not go right to the original? Don't bother with a retelling." Dr. Bowie has certainly done a masterful job of retelling the story of the Old Testament for all ages; and he has added some interpretive material. Douglas Rosa's beautiful illustrations enhance the book.

Encountering God by W. B. BLAKEMORE. The Bethany Press. 1965. 207 pp. \$3.50.

The author is Associate Dean of the Rockefeller Memorial Chapel at the University of Chicago. Most of the chapters are sermons preached in that chapel. The author states his purpose as follows: "The theme of these pages is that in the midst of man's constant encountering of good and evil he constantly encounters God who is the source of the good and who masters the evil."

The Creative Era by CARL G. HOWIE. John Knox Press. 1965. 96 pp. \$1.45. An Aletheia Paperback.

"The Creative Era," it may surprise you to learn, is the period between the Old and the New Testaments. For most people this period is a blank. We need to know more about these times for the time of Ezra was vastly different from the time of Jesus. This paperback will tell you why in few and simple words. You will learn of the Maccabean revolt, of the written records of the period, of the religious and political parties, of emerging thought patterns—all of which add up to what the author calls "the creative era."

Daniel to Paul. Edited by GAALYAHU CORNFELD. The Macmillan Co. 1962. 377 pp. \$13.95.

Here are studies in the four centuries from the end of the Old Testament to the closing scenes of the New prepared especially by Hebrew scholars in Israel. The American publisher states: "In ordering *Daniel to Paul* from Israel, it was the American publisher's intention to offer the English-language reader a fresh and original viewpoint to put beside the familiar Protestant, Catholic or American—Jewish interpretations."

Proceedings of the World Forum on Syphilis and Other Treponematoses. Prepared by U.S. Department of Health, Education, and Welfare. U.S. Government Printing Office. 1964. 521 pp. \$4.00.

The proceedings of the World Forum on Syphilis and Other Treponematoses include scientific papers by specialists from thirty countries on the medical, administrative, and behavioral aspects of venereal disease control programs. HEW declares they are prepared "with the hope that they

will provide guidelines for an aggressive, worldwide campaign against treponemal diseases.

A Psychiatrist Looks at Religion and Health by JAMES A. KNIGHT. Abingdon Press. 1964. 207 pp. \$3.75.

A former chaplain, the author was challenged by working with wounded military personnel during World War II to "combine theological training with that of medicine and psychiatry." "There should be no conflict between religion and medicine," says Dr. Knight. "The physician must be a man of science when facing disease and a man of faith when facing the patient." Some of the chapters presented in the book are: "Spiritual Concerns and Mental Health"; "Freud and Calvin: A Comparative Study"; "The Use and Misuse of Religion by the Emotionally Disturbed"; "The Care of the Dying." A useful book.

From the Apostles' Faith to the Apostles' Creed by O. SYDNEY BARR. Oxford University Press. 1964. 232 pp. \$6.00.

What did the first Christians believe? How did the beliefs of the church become formulated into a Creed? These are the two questions ably answered by this book.

The Oxford Annotated Apocrypha (RSV). Edited by BRUCE M. METZGER. Oxford University Press. 1965. 298 pp. \$3.50.

An RSV edition of the fifteen books of the Apocrypha with a concise, authoritative commentary, chronological tables, maps, comprehensive index to the annotations.

Prayer for a New World. Com-

The CHAPLAIN

piled and edited by JOHN WALLACE SUTER. Scribner's. 1964. 244 pp. \$4.95.

Great prayers from many prayers down through the centuries arranged under twenty-two headings. Variety ranging from simple spontaneous prayers to artistic ones. Intended for public or private use.

The Showing Forth of Christ. Sermons of John Donne. Selected and edited by EDMUND FULLER. Harper & Row. 1964. 230 pp. \$5.00.

There has been in this century an extraordinary revival of interest in John Donne: poet, priest, dean of St. Paul's Cathedral in London from 1621 to 1631. These sermons, chosen because of their timeless content, reveal the poetry, the drama, the sensitivity that won for Donne a reputation as one of the greatest figures in English literature. The editor also claims that Donne is "one of the greatest preachers in the history of the English church."

The Man of Faith in the New Age by RICHARD R. PROHLM Judson Press. 1964. 111 pp. Paperback. \$1.50.

In an age of obsolescence, mobility, analysis, insecurity, uncertainty, does the Christian faith have anything to say to man? The author answers yes and describes a Christian style of life applicable to our age.

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BAKER BOOK HOUSE, Grand Rapids 6, Mich.

BETHANY PRESS, Box 179, St. Louis, Missouri. 63166.

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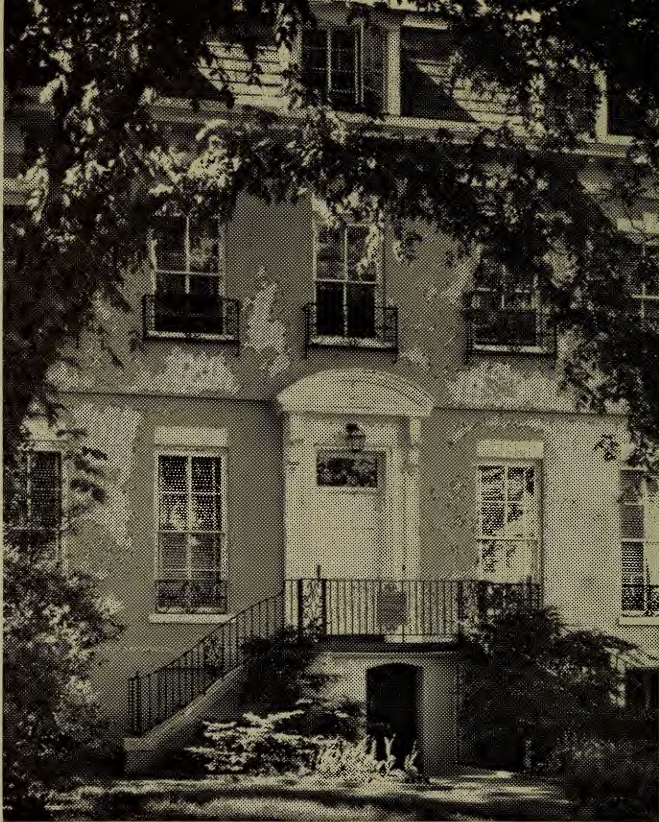
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Live always in the best company when you read.—S. Smith



The Chaplains Memorial Building, 122 Maryland Avenue, N.E., Washington, D.C. 20002, Headquarters of The General Commission on Chaplains and Armed Forces Personnel.

CHAPLAINS MEMORIAL BUILDING

This beautiful building is the headquarters of The General Commission on Chaplains and Armed Forces Personnel and here the editorial work on **THE CHAPLAIN** and **THE LINK** is done, though the magazines themselves are printed in Nashville, Tennessee, by the Parthenon Press.

The building has a long and distinguished history dating back to 1812. In its early years it bore the name of "Parkington," and was owned by such eminent persons as John Clement Fitzpatrick, Honorable Rufus Lathrop Baker Clarke, and Senator and Mrs. Hiram Johnson of California. After Senator Johnson's death, the building was sold by Mrs. Johnson to the Commission in 1947. It was purchased as a memorial to chaplains who died in the two World Wars. The Executive Secretary extends a cordial invitation to you to come by to see us when you are in Washington.



Executive Staff, The General Commission on Chaplains
and Armed Forces Personnel

Left: The Rev. A. Ray Appelquist, Executive Secretary

Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to
Armed Forces Personnel

Contributors

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